OPINIONS OF THE PRESS.

The scope of this little Treatise is to draw a line between the Seed of the Woman and the Seed of the Serpent; and to display the Sovereignty of God in the Choice of his People from everlasting.—There are many acute and judicious Remarks, which do credit to the Writer's judgment, scattered through the above little Work, calculated to further the Believer in his spiritual growth, and confirm him in his stedfastness.—*Gospel Magazine, July*, 1837.

A Treatise on the Original Election of the Church of God in Christ, by Christopher Savery. Jenkin Thomas 9, Cornwall-Street, Plymouth; Fitze, Exeter; Simpkin, Marshall, and Co., Stationers Court; and Day, Goswell Street, London, 1837.—This little volume, if it does not convince, will at least command the respect of every good person being the sincere convictions on an important point of doctrine, of a venerable disciple of Christ, who has attained the age of 80 Years. It is put forth also with much modesty and christian humility, the author praying that the statement of his views, may, under the teaching of the Holy Ghost, as far as the same may be consistent with the written Word, be rendered as profitable and blessed to others, as the knowledge of them has been to himself, and to many others to whom they have been communicated. The work is printed in a clear type, and very creditably sent forth.—

Trewman's Exeter Flying Post, June 8th, 1837.

Our attention has been drawn to a very able erudite, and highly interesting work, "on the original Election of the Church of God in Christ," by CHRISTOPHER SAVERY.—Without pretending to any very extensive knowledge in Theology, we venture to pronounce, having perused the work with great attention that the Author has not only handled his subject in a masterly manner, but that his arguments are at once cogent and conclusive such as must irrisistibly lead every unprejudiced mind to adopt his views on this highly interesting question. It is not the least recommendation of this elaborate though circumscribed Treatise, that its author exhibits no ostentatious display of affected learning or pedantic research; his premises being as simple as his inferences are self evident. We regret we have not space to enlarge on this important subject farther than to record our decided conviction that no Man can rise from the perusal of this little Book without feeling himself both wiser and better.—*Editor of West of England Conservative.*

If this little Book is written under the sacred Unction of God the holy Ghost & scripturally & spiritually agreeable to his sacred revealed Word Mind & Will, it will stand on a good Foundation & defy Contradiction; & sooner or later be rendered profitable to Gods dear Family: But if not so written it will deservedly be committed to the Flames.

Christs Sowers.

Plymouth April 16.

1839

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A TREATISE

BY

CHRISTOPHER SAVERY,

ON

THE ORIGINAL ELECTION

OF THE CHURCH OF GOD IN CHRIST,

As Members of His mystical Body in an indissoluble GRACE UNION with him, as set up spiritually, but not in the Flesh, from everlasting according to the sovereign mind, counsel, will, and purpose of JEHOVAH the Father, Son, and Holy Ghost, which Union neither Sin, Satan, Death, or Hell can possibly annul, prejudice, or destroy; and ON THE CHURCH'S FALL in Adam, as the first open man, as HER NATURE-HEAD; AND ON HER RECOVERY and Redemption in Christ, the Second Adam, as her GRACE or SPIRITUAL HEAD; and proving by positive Scriptures, which defy contradiction, the distinction between the *Seed of the Woman* and *the Seed of the Serpent*, as plainly asserted by God himself, Gen. iii. 15, 16, and distinguished throughout the whole Bible, and beautifully illustrated by our Lord's own Parable of *the Tares and the Wheat*: not on hypothetical Theory founded on the mere natural wisdom of man, which is foolishness with God, 1 Cor. i. 20: but on the express Words and Revelations of God himself, and of the Prophets and holy men of old, and of the Apostles, as they were moved and taught by God the Holy Ghost, comparing Scripture with Scripture: so that he, who runs, taught of God, may read, and the way-faring man, though a Fool cannot err therein.

"GREAT IS THE MYSTERY OF GODLINESS,"
1 Tim. iii. 16.

PLYMOUTH:
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MDCCCXXXVII.

3s.

ERRATA.

PAGE

14 After the words " my substance" and the ending of the following parenthesis, 8th and 9th lines from the bottom, and before the words " when I was made, &c." read the additional words " *was not hid from thee,*" which were omitted in the manuscript.

16 In the 3d line from the bottom, read 700 instead of 1700.

83 In the 12th line from the bottom leave out the word " first."

92 In the 8th line from the top, instead of the words *to* same, read *the* same.

The Printer begs to remark by way of apology, that being very dangerously ill and confined during the greater part of the time of printing this Treatise, many fresh sentences are begun in the middle of a line, which although the meaning is not altered is offensive to the eye.

D. Thom. LL

PREFACE.

Having expressed to a few of my Christian friends my sentiments as to the essential JEHOVAH FATHER SON AND HOLY GHOST, having set up from everlasting the LORD JESUS CHRIST, THE SON OF GOD, as the elect head of His elect body the Church, united to him as the gift of JEHOVAH, and as one in Him *from everlasting as Sons of God, Heirs of God and Joint Heirs with Christ*, Gal. iv. 6, 7.—1 John, iii. 2, *as members of his mystical body;* and as to the nature and effect of the Church's fall in Adam, and her safety in Christ notwithstanding, distinct and separate from the seed of the serpent, as the tares from the wheat: and having been requested to reduce the same into writing, I have presumed to make the attempt, and I most earnestly intreat GOD THE HOLY GHOST—who teacheth to profit, and hath graciously promised to give his holy Spirit to them, that ask it, and without which the wisest man cannot possibly understand or explain any one scripture contained in the Holy Bible correctly—to assist and enable me to set forth and unfold these deep mysteries scripturally, spiritually, and correctly, agreeable to the revelation of the same by God himself, by his Prophets and Holy

men of old, as they were prompted or moved by his Holy Spirit throughout the Old Testament, and by CHRIST himself in person, confirming and explaining them in the New.

I am well assured, that every carnal natural man or a mere professor of religion, in an unregenerated state—I judge from my own experience, for in the former part of my life, up to fifty years old, having a good opinion of myself—although indulging in sin, in which the devil was pleased to tell me, there was no harm—I so hated the grand doctrines of election, predestination and salvation by free grace, and all who held or preached them, that I would have gladly hanged and gibbetted my late friend, the dear Doctor Hawker, now a saint in glory; and all others I would have sent to Botany Bay, considering I should do God service—I say, every natural unregenerated man will, and he cannot do otherwise, for it is foolishness to him—not only reject and disbelieve, what I have written, with the most inveterate scorn and rancour, but many, I doubt not, will publish contemptuous derisions and bitter invectives against the same, which in the estimation of persons of their own blind persuasion may appear plausible and satisfactory, so far as the natural man's wisdom goes, which is foolishness with God, whose wisdom is in a mystery, and foolishness to the natural man, 1 Cor. ii. 7, 14., and iii. 19. To all such I beg

to say, I shall pay no regard, nor make any reply, to what they may say or write, no more than our Lord himself regarded the scoffs and taunts of the Scribes and Pharisees; against whom he repeatedly denounced 'WOE *upon* WOE!' Mat. xxiii. 13 to 34: but I will refer them to the same scriptures.

I am very sensible, that to point out an error in any generally received opinion of long standing on divine science may appear presumptuous, and is likely to provoke opposition and censure: but I am not in the least degree intimidated by any fears of this kind, as I neither desire, dread or regard popular applause or contempt; whilst I feel a divine impulse and authority, and a conscious duty and design to state, what has been manifestatively and clearly revealed to me, and may be likely to refute very serious errors and unfounded doubts and questions on the SOVEREIGNTY OF JEHOVAH. I read the scriptures, as they are written without alteration, or adding thereto, or taking therefrom; and my observations and conclusions are founded on the positive revelations stated therein, comparing scripture with scripture—Let others deny at their peril. The children of God are instructed and required to *believe* the word of God according to the faith of God's elect. This faith is *the gift of God* received into the renewed mind by the operation of the Holy Ghost. A believer is not required *to*

understand. His whole life is of faith on the Son of God, for "whatsoever is not of faith is sin;" Rom. xiv. 23. What I have presumed to notice as merely my own opinion with a view to reconcile some seemingly very awful denunciations of JEHOVAH consistent with His justice and mercy as His sovereign will is secret and known only to himself, further than what is revealed, I consider, I may be deservedly censured even for hazarding an opinion thereon, and therefore I desire, that it may be no further regarded.

When we contemplate the SOVEREIGNTY of JEHOVAH in its vast length, and breadth, and depth, and heighth, in what is not revealed: for instance, WHY should there be any devil? WHY he should be permitted to tempt Eve, Job, Judas, Peter, and Christ? WHY and HOW the seed of the woman and the seed of the serpent, declared to be two distinct seeds, should both pass through the woman, by a multiplied conception; Gen. iii. 16, HOW the earth, sea, sun, moon, stars, and the natural world, were created out of nothing, by the word of God, who spake and they were created; "so that things, that are seen, were not made of things, which do appear," Heb. xi. 3, 4. How and FROM WHAT CAUSE all the beasts, birds, fishes, reptiles, insects, were created, or spake into being? How man was created from the dust of the earth, and endowed with intellectual faculties? How Eve was formed from a rib of Adam's

body? How and by what power all animals, trees, vegetables, and minerals are produced, live, move, and have their being? How the mysterious union and birth of the Son of God in the human nature by the miraculous conception of the Virgin Mary by the overshadowing of the Holy Ghost? How the divinity and humanity as one person in Christ exists in all its influences and effects? AND HOW all other such mysterious facts, being like GOD himself Father, Son, and Holy Ghost, in their unity and trinity of persons incomprehensible? How all such great and grand works were and are effected, tracing effects, which in many instances are understood, to causes not understood, are far beyond the finite reason of a finite creature. I would therefore beseech the reader to intreat the assistance of the Holy Ghost, and having the witness of the spirit with his spirit, that he is a child of God, and quickened, and a new creature in Christ, to read what I have written deliberately; and not hastily or rashly, to approve or reject the same, but to weigh well the scriptures, which I have quoted and to search for others, that like the Bereans of old, Acts xvii. 10 & 11; he may satisfy his mind on scripture grounds. I most sincerely pray, that the statement of my views to the Lord's dear children, may, under the teaching of the Holy Ghost, as far as the same may be consistent with his written word, be rendered as profitable and blessed to them, as it has been to me and

many others, to whom I have communicated them; and I am well convinced, if that ALMIGHTY LORD hath according to my belief revealed the same to me, that he will maintain his own truth, and confirm the same in the minds of his own people. I have waited more than a year, and consulted many learned christians, and as NOT ONE hath by any arguments or scriptures been able to gainsay or disprove, what I have written, but so far from it as I have thereby been more and more confirmed therein, I verily and most conscienciously believe, that the same hath been under his most gracious condescending, and divine unction, and instruction; for otherwise feeling myself to be vile, and of unclean lips, a mere babe in divine things, and long ignorant, and in nature's darkness, dead in trespasses and sins, fulfilling the desires of the flesh, and of the mind, and even now in myself, *i. e.* in my old Adam fallen nature, the chief of sinners, and deservedly despised and rejected of men, or carnal, moral, worldly professors, and hated for my present views of religion; I would not have dared to comment on these deep grand subjects, at my advanced age (80 years old last April,) on the borders of the grave, and looking into eternity as a mere *hypothesis, on head knowledge* in my own strength, or in the vanity, or deluded enthusiasm of my own naturally vain mind: but feeling myself irresistibly influenced

by the Holy Ghost, as I humbly believe, I dedicate and commit the same with all submission and reverence TO THAT ALMIGHTY LORD and efficient Minister of the true Gospel Church, trusting in, and leaving it to Him so to dispose of the same, as it may seem best in His godly wisdom; and if it shall please Him to render the same profitable, TO HIM SHALL BE ALL THE PRAISE. As our adorable CHRIST addressed JEHOVAH, Mat. xi. 25; "I thank thee, O Father! Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seemeth good in thy sight." As a mere babe I feel myself encouraged by this scripture; and moreover from the consideration that the evangelist, the penman thereof, and the other evangelists, and most of the disciples and apostles were humble and unlearned men, I dare not resist the motive, which urges me to publish the same, not fearing the opposition of the wise and prudent in their own conceit, whilst I consider myself justified in the sight of God: TO WHOM BE GLORY FOR EVER AND EVER. AMEN.

N. B. Our blessed Lord himself, even at the time when He was working the most surprising miracles and speaking parables, was taunted and degraded among the Pharisees, saying, "is not this the Carpenter's Son?" Mat. xiii. 55. *The natural unregenerated man*, having no *spiritual* understanding, (be his natural or

acquired abilities ever so great, cannot comprehend, nor can or will he believe more, than what is within, or according to the compass or standard of his own *natural reason:* He therefore reads and understands the Bible according to his natural faculties, and human learning as a mere history, and will not—indeed he cannot—trouble himself about spiritual inquiries. He trusts to his own notions, and convictions of a mere natural religion, and looks to the Law or Ten Commandments as a rule of life, considering he must work out his own salvation; and that he can only be saved by his own holy life—deservings and doings: and, if he does the best he can, that the Lord, who is merciful, will save him: and more especially if he is more moral, exemplary charitable, pious, &c. in the sight of men, than the generality of mankind, and not guilty of any of the vilest acts of murder, adultery, theft, &c. and being wholly unconscious that by the breach of even the least commandment in *thought only* he is *guilty of all, and that by the deeds of the law, no flesh living can be justified,* he trusts to his own good deeds, doings, and deservings, as the main ground-work of his salvation, and goes on heedless of the awful scripture, Isaiah, 50. 11, that he shall lie down in sorrow. He indignantly rejects with scorn and contempt, not only the true scriptural grand fundamental and essential doctrines of ELECTION

PREDESTINATION AND ORIGINAL SIN, as contrary to natural reason and common sense, and to his refined opinion of God's justice and mercy, (why he should love Jacob, and hate Esau, before either of them was born, or had done good, or evil, &c.): but he also hates all those, who entertain, believe, or preach the same, considering such doctrines not only damnable and dangerous, but a cloak and encouragement to sin and licentiousness: for he naturally reasons, if we are elected we must be saved, and the worst we can do cannot prevent it, and if we are not elected, do what we will we cannot be saved: therefore we may as well enjoy ourselves and live, as we like, in defiance of all decency or morality. To SUCH I beg to reply, *that the contrary is the fact;* and so far from it, that, whatever the *natural man* may think, the belief of these doctrines *by a regenerated child of God* is the basis of all his hope of salvation, and constrains him seriously to examine himself, to look into himself, and to search the scriptures, and for the witness of the spirit, that he is born of God; and such *regenerated* child of God will not rest satisfied, until he has found evidences and assurances, from reading or hearing the scriptures under the illuminating and invincible power of the Holy Ghost, of his own personal interest and security in the atoning blood, righteousness, redemption, and salvation of the LORD JESUS CHRIST;

and that the whole is of *free sovereign distinguishing grace*, everlastingly secured to him *by a oneness and union to the person of* JESUS CHRIST, *as a Son and Heir of God, and Joint Heir with Christ*, irrelevant of any work, merit, or doing of his own.

AN APOLOGY may be necessary for the many repetitions, and frequent quotations of the same scriptures; but I considered it more important to elucidate the same subject again and again, by a repetition, rather than to leave it to the reader to refer back, or to trust to his own memory for an explanation.

To such of the Lord's family, who may be disposed to call upon, or to write me in a kind christian spirit, on scriptural grounds for the sake of explanation or edification, *free of postage*, I shall be happy, and consider it my duty to notice and answer them, so far as my spiritual faculties may instruct me: but nevertheless avoiding and declining disputation and controversy, which seldom profit.

CHRISTOPHER SAVERY.

Plymouth, March, 1837.

A TREATISE, &c.

My opinion and most confident belief, founded on the express revelations and assertions contained in the Bible, and proved, and confirmed throughout the same, comparing scripture, with scripture, is, that the LORD JESUS CHRIST, THE SON OF GOD, (the brightness of his glory, and the express image of his person; Heb. i. 3,) *God and man* in one person, not by conversion of the Godhead into flesh, but by taking the manhood into God, as the MEDIATOR between God and man, the MAN CHRIST JESUS, as the elect head and representative of His elect body and bride, the Church; and that every individual member of that body, *as Sons of God, Heirs of God, and joint Heirs with Christ,* Rom. viii. 14, 15, 16, 17, and spiritually preserved and hid with him in God, Col. iii. 3, and *Adam* among the rest *were set* up spiritually, but not in the flesh, from everlasting, before the foundation of the world, according to the sovereign

mind, will, counsel, purpose, and pleasure of JEHOVAH, Father, Son, and Holy Ghost, in a glorious indissoluble GRACE UNION; and were all individually known to him, and decreed to be created, and become incarnate openly in the flesh in the time-state; and that every thing concerning them in providence, grace, and glory in their passage through this world to the world to come, was predestinated, ordained, and determined. If this is not admitted, we deny the omniscience of God. Thus the Church was originally chosen perfectly holy in CHRIST, *as Sons of God, Heirs of God, and joint Heirs with* CHRIST. They all *had* passed under the hand of him, that telleth them, Jer. xxxiii. 13. Their names *were* written in the Book of Life. Phil. iv. 3, Rev. xx. 15, xxi. 17—CHRIST addressing His Father, Psal. cxxxix. 15, 16, says "my substance (*meaning himself including all his members or whole body the Church as one in him*), "when I *was* made in secret and curiously wrought in the lower parts of the earth thine eyes did see my substance, (*i. e.* CHRIST *as the head, and his whole Church, as his members or whole body as one in him,*) yet being imperfect (*because not then actually*

existing, but predestinated to be born in the time state, in the flesh, i. e. the members of his body by natural generation, and CHRIST *(the head) born of the Virgin Mary by the miraculous overshadowing of the* HOLY GHOST,) and in thy book all my members *(i.e. every individual member of Christ's mystical body)* were written, *(i. e. in the decretive mind and will of* JEHOVAH, *wherein all events, which have taken place, are taking place, or are to take place, are comprehended, viewed, and considered all finished and complete at one, and the same moment.* JESUS CHRIST *being the same yesterday, to-day, and for ever,)* when in continuance, *(i. e. as and when from time to time they should individually and severally be actually born in the flesh,)* were fashioned, when as yet, *(i. e. when written originally in the Book of Life,)* there was none of them, *(i. e. actually existing or born in substance in the flesh or person)* CHRIST 1000 years before his incarnation speaking in the character of wisdom says, "I *was* set up from everlasting, or ever the earth was, when he prepared the heavens, when he appointed the foundations of the earth then I *was* by him as one brought up with him, and I *was* daily his delight,

rejoicing always before him, rejoicing in the habitable part of his earth, *(before there was any earth,)* and my delights *were* with the sons of men, *(before there were any.")* Prov. viii. 23, 27, 29, 30, 31. He *was* despised and rejected of men, &c. he *was* bruised for our iniquities—the LORD laid on him the iniquity of us all—he *was* numbered with the transgressors. Isa. liii. 3, 5, 6, 12.—The Lord *received* double for all her sins, *(i. e. the sins of all the members of the Church.)* Isa. xl. 2. They *parted* my garments, &c. they *gave* me vinegar to drink: They *pierced* my hands and my feet. Psal. xxii. 16, 18.—Unto us a Child *is* born, Isa. ix. 6. JESUS CHRIST THE SON OF GOD, John iii. 16, 17, *was* the LAMB slain *before* the foundation of the world, *i. e.* upwards of four thousand years before the event of his death on the cross took place, Rev. xiii. 8. All the above scriptures, and all the psalms, and all the prophecies, in the Old Testament reveal, and set forth, what CHRIST was to go through and suffer in the time state, as fully and particularly as having all past and taken place from 1000 to 4700 years before the events actually occurred; from which it must be clearly understood and con-

cluded, that all things and events past, present, and to come, were in the sovereign mind, and will of JEHOVAH all decreed and predestinated, concerning CHRIST and his Church from the beginning to the end of time, and considered fulfilled and accomplished at the same one moment or period of time: for 1000 or a million years or a whole Eternity, must be in his sight, no more than one single moment. Jeremiah by the inspiration of the HOLY GHOST five hundred and ninety years before the incarnation of CHRIST, says, "the flocks *(meaning the Church of* CHRIST as his flock,) shall pass again under the hand of him, that telleth them, implying they must have passed before spiritually, and probably when their names were written in the Book of Life, see Isa. xl. 10, 11, "behold the LORD GOD will come, &c. HE shall feed *his flock* like a shepherd, &c." see Ezek. xxxiv. containing God's judgment against the shepherds, *(meaning the false ministers of his Church,)* for not feeding *his flock,* in the last verse of which awful chapter to all Church ministers or professors, GOD says, "ye *my flock,* the flock of *my* pasture *are men, and I am your God.*" THUS the whole Church, whose names or members were written

in the Book of Life, and who had all passed under the hand of him, that telleth them—were from everlasting; and Adam among the rest, before the foundation of the world in the sovereign mind of Jehovah, (*I mean spiritually but not in the flesh,*) perfectly holy and complete in Christ their elect head, and united to him, as one in him, as Sons of God and joint Heirs with him as members of his mystical body, by an indissoluble GRACE UNION, which sin, nor satan, nor the fall of Adam and all his posterity spiritually in his loins (*while in their carnal fallen nature born in the flesh during the time state*) through the temptation of the serpent, nor death nor hell, could possibly annul, tarnish, or in the least degree affect or prejudice: and in that Grace Union *spiritually* united to CHRIST their spiritual head and preserved in him, the whole Church all pass through the time-state here on earth, perfectly holy in a grace state without blame before God in love, without spot or wrinkle, or any such thing, blessed with all spiritual blessings in heavenly places in Christ, according as he hath chosen them in him before the foundation of the world, &c. having predestinated them to the adoption of children, &c. Eph. i. 3, 4, 5,

and although born in sin, and the subjects of sin, and the lawful and willing captives of the devil, and the children of wrath *in their carnal fallen nature only in the flesh, as descended from Adam their nature head, and as such* dead in trespasses, and sins, and enemies in their minds by wicked works, Col. i. 21, walking according to the course of this world; according to the prince of the power of the air, the spirit that worketh *(invisibly)* in the children of disobedience, among whom WE *(the saints addressed in the first chapter)* all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by *nature; i. e.* the *fallen nature in the flesh, not affecting the spiritual or Grace Union*, the children of wrath even as others, *meaning the non-elect or seed of the serpent.*—YET, NEVERTHELESS as *spiritually preserved in and united to* CHRIST, "their lives are hid with *Christ* in God, Col. iii. 3;" "they are saved in him, called with an holy calling," 2 Tim. i. 9, and "made willing in the day of God's power," Psal. cx. 3, "they *shall* be gathered from the east, west, north, and south, a great company, Jer. xxxi. 8, 9, and Jer. xxxii. 37," "they *shall* come,

that are ready to perish," Isa. xxvii. 13. " If they have made an agreement with hell or a covenant with death it *shall* be disannulled," Isa. xxviii. 18, " they *shall* all by God, who is rich in mercy, for the great love wherewith he loved them, even when they were dead in sins, be quickened together with *Christ*, and be raised up and made to sit together in heavenly places in *Christ Jesus*, for by grace they are saved *through faith;* and that not of themselves, it is *the gift* (*free sovereign unmerited gift*) of God : not of works, lest any man should boast; for they are his workmanship created in *Christ Jesus* unto good works, which God hath before ordained that they should walk in them," Eph. ii. 4, &c. " the wages of sin is death, eternal death: but *the gift* (*free gift*) of God *not for any merit or wages*, is eternal life through *Jesus Christ our Lord*," Rom. vi. 23, " not by works of righteousness, which we have done, but according to *his mercy* he saved us by the washing of regeneration and by the renewing of the Holy Ghost," Tit. iii. 5, " God placed *salvation in Zion, i. e.* his Church, for *Israel his glory, i. e. Christ* and his Church in him (and none else,) Isa. xxvi. 13 ; and thus spiritually holy and complete in

CHRIST their GRACE HEAD, they shall pass through the time state, and through the milleniary reign, and from thence into the ultimate state of everlasting blessedness and glory, and be for ever with the Lord.

I will now proceed to state my VIEWS on the CREATION and FALL of the Church, and the Church only, *and not all mankind in Adam,* and of her RECOVERY and REDEMPTION therefrom, by and in CHRIST the second Adam, *as revealed and set forth in the sacred scriptures,* and to make such observations by way of elucidation, as may be *scripturally and correctly* deduced and inferred therefrom, *comparing scripture with scripture,* begging the Holy Ghost's gracious assistance.

In the first chapter of Genesis, verse 26, GOD said "let *us*—meaning JEHOVAH FATHER SON AND HOLY GHOST—make MAN, *meaning* ADAM, *as the first open man in nature* in *our* image, after *our* likeness—*presumed, to mean the image or likeness of* CHRIST, *decreed to be taken by Him as God-Man Mediator, set up from everlasting spiritually, but not in the flesh, as the elect head, husband, and everlasting Father of the members*

of his body, and bride the Church, chosen in him spiritually, from everlasting—so God created man in HIS OWN IMAGE, in THE IMAGE OF GOD created he him—*unquestionably a perfect man, and without sin, as one of Christ's mystical body*, in which there could be no sin; and therefore his seed in his loins, before he fell, like himself must also be holy, and without sin, comprising all the Church, and the Church only, then in and to descend from him as the distinct seed of the woman; but not comprising or including the seed of the serpent, which is positively declared not to be the *same*, but a *distinct* seed, (*thy seed and her seed*, Gen. iii. 15.) CAIN being declared to be of the wicked one, 1 John, iii. 12; could not proceed from the loins of Adam, as his own *natural* seed, and from Eve as her own *natural* seed: for Cain and Abel, as two distinct seeds, (*one of the woman, and the other of the devil,*) could not have the same parents; and Cain could not have *two* Fathers—"Male and Female created he them, and God blessed them." It is said, Gen. i. 26. Let us make man in *our* image, and Heb. i. 3. CHRIST *i. e.* THE SON OF GOD is said to be

"*the Brightness of his Glory,*" and, the "*express Image of his person ;*" *so that the Image of Father and Son, is the same :* surely it cannot be believed, that Adam was created by God, in God's own, *or our* Image in a sinful fallen nature, because, had it been so, he and all the Church in his loins, before and when he fell, could not afterwards have fallen again by the temptation of the devil in the form of a serpent ; and on the other hand if Adam was created holy, [which I contend was unquestionably the case, see Luke iii. 38, where Adam is called "the Son of God," for otherwise he could not have fallen ; and moreover it is said as above, *God blessed them,*] in such case he and all the members of his body, the Church in his loins, must also have been holy ; and consequently they must all exclusively be born again, or quickened again in CHRIST, *as a Holy Seed,* when and as they individually are made willing by the invincible operation of GOD THE HOLY GHOST in the day of His power. Ps. cx. 3. In the 2nd Gen. v. 7. the LORD GOD, *i. e.* JEHOVAH in his Trinity of Persons formed Man—(*meaning his natural body*) of the dust of the ground,

and breathed into his nostrils the breath of life—(N. B. *In the original it is the breath of lives, meaning most clearly as I conceive, a natural animal life or soul* of the body, *and a spiritual or divine life* of the soul,) and man became a living soul; *meaning in his visible state as a natural man in the flesh, for his spiritual life was invisible,* 8th verse. AND THE LORD planted a Garden eastward of Eden, [considered to be paradise, a type of heaven, see Luke, xxiii. 43; "this day shalt thou be with me in paradise," see also Rev. ii. 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God,"] "and there he put the man, verses 16, 17. And *the Lord God* commanded the man saying, of *every tree* of the garden thou mayest freely eat; but of the Tree of Knowledge of Good and Evil thou shalt not eat of it; for in the day (the same day) thou eatest thereof, thou shalt surely die." The Tree of Life was not forbidden [*query, by way of observation, if the tree of life is not emblematical of the trinity planted in the midst of the street of it, and on each side of the river of life,* Rev. xxii. *meaning* GOD

THE FATHER *in his Trinity of persons in the midst, and God the* HOLY GHOST *and* CHRIST *in their Unity of persons, as Comforter and Mediator on each side,)* verses 23, 24, 25. "*The* LORD made woman and presented her to Adam, who said, this is bone of my bone, and flesh of my flesh, she shall be called "Woman," because she was taken out of man; and it is added, the last verse, therefore shall a man leave father and mother and cleave unto his wife, and they shall be one flesh," clearly typical of *Christ and his Church,* see Eph. v. 22, to the end—Duty of wives and husbands, noticing " that the husband was the head of the wife, as CHRIST was the head of the Church; and concluding this is a great mystery: but I speak of CHRIST and his CHURCH;" 3rd chap. of Genesis, the serpent tempts Eve—man's fall—the serpent cursed—the promised seed (all noticed hereafter particularly.) Unto Adam and his wife, *God* made *coats of skin,* (in a very old Bible, *breeches,*) and clothed them, presumed to be emblems of Christ's righteousness and garments of salvation, to cover the shame of their sinful nakedness—22nd v. " AND THE LORD GOD said, behold the man is

become as one of *us* to know good and evil; and now lest he put forth his hand, and take also of the Tree of Life, and eat and live for ever."—I consider if this had been permitted after the fall, his living for ever could only have been in a natural sense, in a guilty fallen sinful lost state, no better than the fallen Angels, 23d verse; "therefore the Lord God sent him forth from the garden of Eden to till the ground, and drove him out, and placed cherubims, and a flaming sword, which turned every way, to keep the Tree of Life, *i. e.* (as I take it) to preserve the Tree of Life for the everlasting spiritual benefit and blessedness of Adam, and all the members of Christ's body the Church, who fell in him, as and when the Holy Ghost shall graciously be pleased to regenerate them; from which time they are living on the fruits of this goodly tree, to wit, righteousness, and peace, and assurance of eternal life and salvation in Jesus Christ.

The fall of man, and the Church in him was most tremendously awful and wretched, but the *redemption* thereof by the obedience, sufferings, death, &c., of the Lord Jesus Christ was much more wonderfully and

graciously beneficial and blessed, as thereby GOD THE FATHER'S love in sending his Son, the *Son's love* in coming, as the Christ and Son of God, and as the son of man in his mediatorial character to redeem his spouse the Church, from the ruins of the fall, were manifested, and thereby the Church's personal interest, preservation, union, and everlasting safety, and salvation in Christ, as her glorious head were proved by the condescending grace, love, and testimony of *God the Holy Ghost*; and the GRAND WHOLE ultimately tending to the glory of JEHOVAH to the praise and glory of his grace, founded on the good pleasure of his will, (a most incomprehensible mystery,) which he purposed in himself before the world began, Ephes. i. 9; *Jesus* tells *Nicodemus* "except a man be born again (meaning spiritually,) from above in the margin, evidently implying that he had been before, (*i. e. in the flesh,*) he cannot see the kingdom of God," John iii. 4; *i. e.* by any works or endeavours of his own from his own exertions. The Holy Ghost by Saint Paul positively asserts, Eph. ii. 1. "*You*, meaning the Saints, &c. addressed in the first chapter—hath he quickened, who were

dead in trespasses and sins," and again Col. iii. 13, "and you being dead in your sins, and the uncircumcision of your flesh hath he quickened together with him having forgiven you all trespasses, &c." Thus I clearly infer, that this original spiritual life in Adam evidently did die or became extinguished, or rather suspended like a person in a fit or trance, or in a state of insanity or derangement, but nevertheless spiritually "preserved and hid with Christ in God," Col. iii. 3; and in this fallen state susceptible of being "born again," John iii. 3, 6, 7--or regenerated, re-kindled or "quickened," Eph. ii. 2; and "made willing by the operation of the Holy Ghost, in the day of his power," Ps. cx. 3; as it were like a candle or lamp, the light being put out, but capable of being re-kindled. Our glorious Christ, as the head of his body the Church, addressed His divine father in the 18th Psal. v. 28, "thou wilt light my candle, the LORD MY GOD will enlighten my darkness," signifying by the candle and darkness, that there was a dead or dark principle capable of receiving light or being kindled, as is the case in the regeneration of every member of CHRIST'S mystical body

the Church, see also Prov. xx. 27. "The Spirit of Man is the candle of the LORD."

Adam's natural life or soul, and body, certainly did not *actually* die, for he lived to the age of 930 years, Gen. v. 5; nevertheless he lost his original *nature or creature* holiness, and became *(i. e. his nature—constitution in the flesh only)* virtually all sin poisoned and totally corrupted therewith, "dead in trespasses and sins, alienated from the life of God," Eph. iv. 18. Subject to eternal death and the penalty of the curse of the broken law, pronounced by GOD himself: AND THAT this spiritual life of Adam, which died or became suspended, when he fell, consequently died or became suspended in all his seed, the members of CHRIST's *mystical body, the Church then in his loins, and them only, as partakers of the original sin, of his fallen nature, as their nature-head,* and they were *therefore born in sin in his fallen nature,* but were nevertheless spiritually preserved in their Grace Union with CHRIST holy and without blame before GOD in love, and not spiritually affected by the ruins of the fall. N. B. The ORIGINAL SIN OF ADAM was wholly his own sin, as the original transgressor and cause

of all the sin of which all his posterity, (the Church only in his loins) before he fell, were the wretched partakers.—ADAM'S SIN contained in it all the miseries and maladies, that possibly can exist, or be committed by the vilest reprobate of the human race, by outward vicious acts of murder, adultery, theft, or other flagrant crimes; or that can be experienced or endured by the most abject sufferer from sickness, pain, afflictions, sorrows, losses, crosses, or bereavements: and all Adam's posterity in his loins, before he fell—although not born or personally present or consenting to his sin, yet being afterwards born and descended from him, and partaking of his poisoned blood infused by the poison of the serpent, they are all infected and corrupted with all the seed, or evil of the original sin of Adam, (not as *original sin* in and as *actually originally* committed by themselves individually after the similitude of Adam's transgression, but merely as the subjects of the same, being his offspring inheriting his poisoned blood, as the fruits and effects of the original sin.) So that ORIGINAL SIN was wholly of, by, and in Adam, as the only actual trangressor and CAUSE of

sin; and *the fruits, consequences and effects only* of his ORIGINAL SIN are in all his posterity, as all alike partakers thereof, being infected with the evil and possessing all the curse thereof through his poisoned blood, (although not alike manifest or breaking out in open acts of violence in all:) but NOT AS ORIGINAL TRANSGRESSORS. Thus, it is evident, that every man, woman, and child being born in sin, (*unless regenerated,*) must perish everlastingly, and the awful scripture Isa. lxv. 5, and Jer. i. 5, is explained, that the infant—(*regenerated or called in the womb or only a short time after its birth*)—shall die a hundred years old; and the sinner a hundred years old, (*unregenerated or not called*) shall die accursed.

THE SEED of the serpent—(*evidently a distinct seed from the seed of the woman;*) *for God himself declares,* Gen. iii. 15, "*He will put enmity between them*" could not have been in Adam's loins, before he fell; but afterwards were born, and passed through the woman by a multiplied conception, as a punishment for her disobedience, Gen. iii. 16.—as children of the devil, or the wicked one, for instance CAIN, (*Eve's first born,*)

ISHMAEL, ESAU, and JUDAS ISCARIOT, particularly pointed out to be so by GOD himself, who calls them "serpents and generation of vipers," Mat. xii. 34, and xxiii. 33. John the Baptist calls them "generation of vipers," Mat. iii. 7, and Luke, iii. 7.

The members of the Church, "SONS OF GOD AND JOINT HEIRS WITH CHRIST," Rom. viii. 17, "*regenerated because they are sons, not to make them so,*" Gal. iv. 6.—I contend only can be regenerated as being in CHRIST, and if so, Adam as the fallen head, spiritually holy and united to CHRIST, as one of His elect body, chosen in Him before the foundation of the world, and ALL HIS SEED, AS MEMBERS ALIKE WITH HIM, spiritually Holy and united to and preserved in CHRIST THEIR GRACE HEAD, must all *(and no more)* be regenerated and made alive in CHRIST, the second Adam. If this be not so; where, how, in and from whom can be scripturally traced the original election, birth, fall, death, and redemption of all the distinct members of the Church, which must be born again?

I would again and again repeat, that, when Adam fell, the spiritual holiness of

the Church *and the Church only, as the seed of the woman, the children of promise are counted for the seed,* Gal. iv. 28, Rom. ix. 8, fell in him; when he died, the divine life or spiritual holiness of the whole Church then in his loins died spiritually; and the same spiritual life, that died in him, *being preserved in* CHRIST *during and notwithstanding the fall,* will and must be born again in Adam, and all the members of his body, as sons and daughters of the LORD GOD ALMIGHTY, 2 Cor. vi. 18; for none of them can be lost multiplied or diminished, John, xvii. 2, 12, 24. Surely, if Adam was a devil, before he fell, which is an absurdity to suppose, he could have had no spiritual or holy life, that could die; and if so, I would again ask, whence did the life, that died proceed? It cannot be attributed to the devil, who was a fallen Angel before he tempted Adam, and had no spiritual or holy life in himself, or in Adam, or elsewhere.

I do humbly conceive, that the rebellion and fall of the devil primarily, and of all his seed in him, reserved in everlasting chains under darkness unto "the judgment of the great day," Jude 6, as also the secondary fall of Adam, and of his own seed, the

Church, in him; and all the mysterious dreadful and consequent effects of the fall from beginning to end—even sin, death, and the devil going about seeking, whom he may (not will) devour.—N.B. CHRIST was led up into the Wilderness by the Spirit, purposely to be tempted by the devil, Mat. iv. 1, and his being permitted to afflict Job, and to enter into Judas, were all as much 'fore-ordained, predestinated, and determined, as "that the LORD JESUS CHRIST should be taken, and by wicked hands be crucified and slain," Acts ii, 23, 24, in the sovereign mind, will, and council of Jehovah—"of whom are all things, and He is before all things, and by Him all things consist," Col. i. 17; to shew forth and magnify his own power, and to glorify himself and his CHRIST in the great and grand work of *redemption* and *salvation*.

Although it may truly be said, that God *appointed* sin as well as salvation—*if any one could have done either he must be greater than God*, yet the devil is the tempter and minister of sin, but no further than the Lord permits: therefore "let no man say, when he is tempted, he is tempted of God, for God cannot be tempted with evil; neither

tempteth He any man; but every man is tempted, when he is drawn away by his own lust, and enticed, *i. e.* by the devil," James, i. 13, 14. GOD is of purer eyes than to behold iniquity.

SIN is the cause of death, and of all sorrow, sickness, and misery; and *misery is the ground of God's mercy.* Had there been no sin, there could have been no misery, mercy, or salvation; and if so the Grace of GOD, the work of the HOLY GHOST, and the glorious work of CHRIST'S Redemption would be in vain and useless, and JEHOVAH'S and CHRIST'S Glory be wholly void.

ADAM was certainly created with a mutable will: no being is immutable but God; nevertheless it is insisted by some, that Adam possessed sufficient power in himself as a free agent to direct or controul such will, and that he might have resisted the temptation to disobedience. To such a position I positively object, because such a will could not be considered *his own freely and absolutely,* if God or any other power, divine or human, can controul, restrain, or by any means counteract such will; and if God can controul or prevent such will, and does not do so, being omniscient, "a discerner of

the thoughts and intents of the heart," Heb. iv. 12, and foreseeing the disobedience and breach of his positive command, and being omnipotent he could, if he chose it, unquestionably have prevented or restrained such a rebellious will; must it not be inferred, that all his dispensations and all occurrences concerning His Church and people, and His and their enemies in nature, providence, grace and glory are wisely ordered and designed according to the good pleasure of his own will? and therefore we dare not dispute or question them.

I would further notice, if the elect Angels were and are now kept by the power of God from falling, and they were of course as liable to fall, as those who did fall, *and if not so kept it is to be presumed they also would have fallen,* it is evident, that God might, if he pleased, also have kept satan and all those angels, who did fall with him, from falling: and by His not doing so we must conclude, that God permitted, *and his permission is to all intents and purposes his will,* and designed that they should fall. Moreover the whole regenerated Church of CHRIST, every individual member thereof, is continually "kept by the power of God through faith unto salvation," 1 Pet. i. 5,

always preserved and hid with CHRIST in GOD, Col. iii. 3, in a spiritual grace union with him as their spiritual grace Head : and no longer than so kept are they safe, may it not be reasonably presumed, that they were all Holy Angels, when originally elected and chosen in CHRIST like the elect Angels and the apostate Angels, before they fell, see Mat. xiii. 39, and xxi. 23, &c. 1 Tim. v. 21 ; Rev. xii. 7, 9; xvi. 3, 4, 5; xxii.6,8. I the LORD do keep it, *i.e.* His vineyard, the Church—I will " water it every moment ; lest any hurt it, I will keep it night and day." Isa. xxvii. 3. If any finite being has any will, which he can positively call his own, it must be absolute, such as even GOD himself cannot controul ; and if GOD cannot controul it, such will of the creature must be greater than GOD'S. I humbly conceive the admission, that the devil, Adam, or any finite being can have any will—I mean absolute—for if not absolute it can be no positive, but merely a negative will, is highly inconsistent and derogatory to the infinite, omniscient, omnipotent, and incomprehensible SOVEREIGNTY OF JEHOVAH.

I BELIEVE, that Adam as one of Christ's Body, the Church, spiritually chosen in him

in a Grace Union from everlasting, when he was first created, possessed a *natural* body, and a *natural* life or soul in the blood only of that body, susceptible of sin and natural death with a mutable will. I am strengthened in this belief by *quotations* by the learned Dr. Bull, Bishop of Saint Davids, in a Treatise by him published in the year 1713, (among various other subjects) on the STATE OF MAN BEFORE THE FALL, abstracted from the writings of the Holy Fathers, Polycarp, Irenæus, Justin Martyr, Tatian, Tertullian, Saint Basil, Philo Judæus, Athanasius, and many others, from the time of our Saviour to the latest period: which Treatise came into my hands (never having heard of it) in a most unaccountable way; *after* I had concluded all that I had first written, what is contained in this, my treatise, (being at my son's house at Venn, near Kingsbridge, on a sabbath morning, when it rained and was so stormy that we were prevented from going to Church, which is more than a mile distant; after reading the Bible, I felt a curiosity to search for some books on Theology: among his books, which, although the reader may censure as merely natural vain and irrelevent, I

trust he will not condemn, when he reads the following extraordinary result: seeing 3 volumes 8vo. (not lettered) I took out, as if by chance, the 3d vol. and on opening it towards the latter end I observed the superscription "THE STATE OF MAN BEFORE THE FALL," and finding it most clearly confirming what I *had* written, I certainly felt, and have since felt, and now feel a most solemn conviction, that this seeming accidental circumstance was of the LORD, and the same so exactly corresponded with my views, that I judge it desirable for the consideration of others to add extracts of these quotations, as an appendix to this treatise;) AND I ALSO BELIEVE, that Adam not only possessed a *natural*, but also a *spiritual or divine life*, perfectly holy as one in CHRIST, which was not or could be susceptible of sin or natural death, or could be possibly corrupted or affected by sin; such *spiritual* life being preserved and "hid with CHRIST in GOD," Col. iii. 3, during and notwithstanding the fall, "holy and without blame before God in love," Eph. i. 4; see St. Paul's address to the *regenerated* Church at Corinth, (to none else.) 1 epistle, 6 chapter, v. 15, 17, 19, 20. "Know ye not that *your* bodies are the members of Christ; that he, that is joined to

the Lord, is one spirit ; that your body is the temple of the HOLY GHOST, which is in you, which ye have of God ; and ye are not your own, for ye are bought with a price.

The mutable will only of Adam *(as a natural man,)* was or could be susceptible of sin ; and this will became the temptation to disobedience through the serpent's beguiling Eve, as the weaker vessel : and the *spiritual* seed after the fall, (being in Adam's loins when he fell ; and being born in sin and while in that state, but no longer, were as much children of wrath as *others*, meaning the tares the children of the wicked one, Mat. xiii. 38,) were alike, and as much implicated, as the seed of the serpent : and when by eating the forbidden fruit Adam incurred the sentence of the broken law " In the day thou eatest thereof, thou shalt surely die," Gen. ii. 17, his *spiritual* life in Christ did actually die or became extinct for a while like a candle, as before observed, but nevertheless susceptible of being again quickened or re-kindled, John iii. 3, 6, 7. I would notice, that the word *soul*, as used in scripture, implies in some places the mere *natural* or *animal life of the body ;* for instance " man became a living soul, a *mere natural living person*," Gen. ii. 7.

" Rachel, as her soul, *mere natural life,* was departing," Gen. xxxv. 18, " hungry and thirsty their soul, or *natural life,* fainted in them," Psalm cvii. 5, " as cold waters to a thirsty soul, in *a natural state,*" Prov. xxv. 25. In other places the word *soul* implies *immortal life,* for instance " if a man swear an oath to bind his soul, the vows wherewith a widow hath bound her soul," Num. xxx. 2, 4, "Thou wilt not leave my soul in hell," Ps. xvi. 10, "To deliver their soul from death," Ps. xxxiii. 19, " The Lord redeemeth the soul of His servants," Ps. xxxiv. 22, " piercing the joints &c. of the soul, (*i. e.* the natural life or soul) and the spirit, *i. e.* the holy spiritual life, both alike." Heb. iv. 12. When Saint Paul asserts " that death passed upon *all* men, for all have sinned ; and that *judgment* came upon *all* men to *condemnation.*" Rom. v. 12, 18, I consider he meant by the *all* both the elect and non-elect alike born in the flesh, but nevertheless as two distinct seeds, the one as of the fallen race of Adam, including the Church only ; and the other as the seed of the serpent passing through the woman by a multiplied conception ; by the latter part of the latter verse the words " even so by the righteousness

of one *the free gift* came upon *all* men unto *justification* of life," it does not follow, although justification *came* upon all men, that the *free gift was received,* and certainly it was not savingly *by all mankind ;* and I humbly imagine, that no more is intended than by the words " the grace of God, that bringeth salvation hath *appeared* unto *all men, (i. e.* all mankind) teaching *us,* &c. *i. e.* the regenerated members of the Church only, *and not all mankind,*" Tit. ii. 11, 12. The two seeds are clearly distinguished, as before observed, Eph. ii. 1, 3, where the Holy Ghost by Saint Paul speaking of the elect, says " you, the saints, &c. hath he quickened, &c. who by nature, *i. e. the fallen nature in the flesh,* were children of wrath, even as others; what others ? clearly not the same, but different; and in my view, meaning distinctly the non-elect, the seed of the serpent. The following scriptures in the 1 Cor. 15, may probably also be understood to refer to the two seeds " that which thou sowest, is not quickened, except it die. N. B. Adam's spiritual life did die in him, and in all the members of the Church in his loins, when and before he fell, but nevertheless susceptible to be quickened anew : " bare

grain is sown (wheat or any other, say tares) but God giveth it a body, *as it hath pleased Him;* and to every seed His own body." The distinct seed of the woman and of the serpent being each born naturally of the same flesh and blood, like the wheat and the tares produced from different seeds sown in the same field so much resemble each other, as is the case with many wild and other beasts, animals, and birds of different species, and with trees, plants, and flowers of different genera, that the one is very often mistaken for another, yet each seed in succession produces its original body, which it pleased God to give it. " It is sown a natural body," *i. e. a mere living soul in the flesh* " of the earth earthy, *being created out of the dust of the ground,*" Gen. ii. 7, " and as *we, i. e. the persons addressed in the first chapter, including himself, as the members of the Church of Christ, to whom only all the epistles are addressed, and to none else,* " *have born* the image of *the earthy,*" *i. e. of the first Adam in his fallen nature,* " we (the same we) shall also *(spiritually)* bear the image of the heavenly," *i. e. the second man* CHRIST *the Lord from heaven.* N. B. the body is raised a

spiritual incorruptible glorious body, fashioned like unto Christ's own glorious body," verses 36, 38, 44, 45, 47, 48.

It may be asked: have not elect and non-elect children been both alike born from the same parents? the answer is affirmative, that the seed of the serpent have actually passed through the first woman Eve, and so from the woman ever since, as a mixed seed or people in society, even in the same family or city "one of a city and two of a family," Jer. iii. 14, and not distinguishable in the sight of men: "but the LORD knoweth them that are His," 2 Tim. ii. 19, and in the end will separate them, as the sheep from the goats," Mat. xxv. 32, 33. How the two distinct seeds thus pass through the woman is not revealed: but it is not more mysterious than the conception of the Virgin Mary, by the overshadowing of the Holy Ghost, and not by human means; or that from the same parents, why one child should be a male, and the other a female, or a fool, or a monster, or twins at one birth: we are not to question how? but believe, and be satisfied that the *two* seeds cannot be one and the same seed. If it be contended, that the construction of the text, 1 Cor. xv. 22, "as in Adam all

die, &c. include *all mankind*, elect and non-elect, *which I believe is very generally erroneously considered to be the case*, and that they have both alike an immortal spirit besides a body and soul, so in CHRIST shall all be made alive, I have no objection (for the sake of argument) to such a construction, although as before noticed, I do not believe that the non-elect or seed of the serpent, died in Adam, as I shall more particularly notice hereinafter, it being admitted that the *elect* dead in CHRIST, and the *elect* alive on the earth at his second coming shall all be distinctly exclusively raised and taken up at the *first* resurrection, ordained unto eternal life and glory ; and that the non-elect shall also be raised or made alive by or in CHRIST at the *second* resurrection and be turned into hell : but this construction does by no means alter the observation, that the elect and non-elect are *two distinct* people or seeds. The two seeds are also clearly distinguished by our Lord's parable of the tares and the wheat; the latter as the good seed *sown by the Son of Man, called the Children of the Kingdom personally*, comprising CHRIST and His Church only, the whole Election of Grace in Union with Him, as the seed of the woman,

and none else: but the Tares, in opposition and distinction, are designated *personally the Children of the wicked one, sown by the Devil* in the same field, the mere flesh of the woman, by a miraculous conception, Mat. xiii. 37 to 40. If there were no other scriptures in the Bible to prove the distinction of the two seeds. I think there can be no doubt or question on the subject: but as a further confirmation and elucidation I will add the following scriptures to prove the same, scripture by scripture. "The Lord appeared unto Abraham and said, unto thy seed will I give this land, *the land of Canaan, a type of Heaven.*" Gen. xii. 7. "I will establish my covenant between me and thee, and *thy seed* after thee in their generations for an everlasting covenant, to be a GOD unto thee and *thy seed* after thee:" *certainly not including the non-elect or seed of the wicked one.* Gen. xvii. 7. "The Lord said unto Rebekah, two Nations are in thy womb, and two manner of people shall be separated from thy bowels; the one people shall be stronger than the other people, and the elder, (*i. e. in nature in a fallen state from Adam,*) shall serve the younger, *i. e. in a regenerate state in Grace.*" Gen. xxv. 23, "I have seen

the afflictions of *my* people," Exod. iii. 7, "I will take *you* to me for *a* people, and I will be to you a GOD," &c. Exod. vi. 7, "I will put a division (*in the margin it is redemption*) between *my* people and *thy* people," Exod. viii. 23, "I am the LORD YOUR GOD, which have separated *you, meaning the elect, His people,* from *other* people, *i. e. the non-elect,* I the LORD am holy and have severed *you* from the *other* people, that you, *i. e. the Elect,* should be mine," Levit. xx. 24, 26. "The *holy* seed have mingled themselves with *the people* of those lands, *i. e. different from the holy seed,*" Ezra, ix. 2, "A seed shall serve Him," Psal. xxii. 22, 23. "The seed of the wicked, *or wicked one,* shall be cut off," Psal. xxxvii. 28, "A seed of evil doers," Isa. i. 4, "A generation of vipers," Luke and John, iii. 7, "The Lord said, go and tell *this* people, *i. e. the seed of the serpent,* hear ye indeed and understand not, and see ye indeed, but perceive not—make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed," Isa. vi. 9, 10, "He CHRIST, shall see *His* seed,"

Isa liii. 10, "The seed, which the LORD hath blessed," Isa lxi. 9, "They are the seed of THE BLESSED OF THE LORD," Isa. lxv. 3, "I had planted *thee* wholly a right seed," Jer. ii. 27, *i.e.* CHRIST AND HIS CHURCH AS ONE IN HIM, ye are the Children of the prophets, and of the Covenant, which God made with our Fathers, saying unto Abraham, and in thy *seed* shall all the kindreds of the earth be blessed," Acts iii. 25. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," 1 Pet. i. 23. Blessed be the GOD of ISRAEL for he hath visited and redeemed *His* people *(not all mankind)* and hath raised up an Horn of Salvation, *(i. e.* CHRIST) for *us, not all men,* in the House of His servant David, *(i. e.* CHRIST THE ANTE-TYPICAL DAVID,) to give knowledge of Salvation unto *His* people, *i. e. members of His own body the Church only,* by the remission of their sins through the tender mercies of our God, whereby the day spring from on high hath visited *us,* to give light to them, that sit in darkness and in the shadow of death, to guide *our* Feet into the way of peace," Luke i. 68, 69, 77, &c. By the Lord so frequently and

exclusively speaking of *his* people as *my* people *a* people, *the* people formed for himself with peculiar delight: and of *another* people, which are not *his* people, whom he denominates, "people of his wrath," Isa. x. 6; "whom the Lord smote with blindness," 2 Kings, vi. 18; "Pharoah was raised up to oppress *his* people," Rom. ix. 17; "*the people* against whom the Lord hath indignation for ever," Mal. i. 4.

I BELIEVE, that the seed of the serpent, or devil in that form, are distinctly born into this world as devils incarnate in the flesh, apparently like the spiritual seed, by the multiplied conception of the woman, as a punishment for her disobedience, Gen. iii. 16, possessing *a natural body*, in the flesh, *a natural life* or soul, merely in the blood of that body, and an *immortal soul*, but no *holy spiritual life, principle, or faculty capable or susceptible of being quickened or regenerated.* "The Lord, and the Lord only, knows them, that are his," 2 Tim. ii. 19.

To THE SERPENT, *i. e. the devil in that form*, GOD said, Gen. iii. 15, "I will put enmity [*observe God put it*] between thee and the woman, and between *thy* seed and *her* seed," *unquestionably as two distinct*

seeds, like the tares and the wheat, as before observed. The LORD said Mat. xiii. 30, "let both grow together until the harvest, and in the time of harvest, I will say to the reapers, gather ye together, first the tares, and bind them in bundles to burn them, but gather the wheat into "my barn:" and in the 39th and following verses, the LORD adds by way of explanation, "The harvest is the end of the world, when the SON OF MAN, *who sowed the good seed,* shall send his Angels, the reapers, to gather out of his kingdom all things, that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth—then shall the righteous (*i. e. the spiritual seed standing in the imputed righteousness of* CHRIST *their head;* shine forth as the Son in the Kingdom of their Father." The Lord adds (speaking to the serpent), Gen, iii. 15, continued, IT *i. e. the woman's seed,* "THAT HOLY THING *the* SON OF GOD," Luke i. 35; "THAT, which was from the beginning, &c." 1 John i. 1, pointing to CHRIST and *his Church always one in him, as part of his body*—SHALL bruise *thy head, i. e. by an utter vital destruction of*

thee and all thy seed, as I take it, and THOU the serpent or devil, shalt bruise his (CHRIST'S *heel, i. e. the members of* CHRIST'S *body, but not his head at all, or his members vitally, they being preserved in* CHRIST *their head,* Jude, i, "who shall bruise Satan under our feet shortly," Rom. xvi. 20, and who assured his Apostles, *(extending to the Church to the end of time,)* "because I live, ye shall live also," John xiv. 19.

TO THE WOMAN GOD said "I will greatly multiply thy sorrow, and thy conception"—not *in* thy conception, as some would have it, which would be a notorious perversion of the plain positive WORD OF GOD, correctly translated against its true meaning, and we dare not alter the words of the Bible to suit our own finite views, which are too often founded on the mere natural wisdom or head knowledge of man, and not agreeable to the wisdom or revealed will of God, which is in a mystery, unless we can clearly by such alteration prove an error in the translation from the original version.

The multiplying thy conception, as I read the words, clearly mean by the woman's bringing forth the seed of the serpent, *in*

addition to, and in a multiplied degree, more than the spiritual seed of CHRIST, and which hath been actually the case from that time to the present, as the punishment for her disobedience as before repeatedly remarked. CHRIST the *head and the Church as his body, being one* as set up from everlasting, and whose names were written in the Lamb's book of life, *i.e.* the Bible, could not be multiplied or diminished. "All that the Father gave CHRIST, he kept and none is lost, but the son of perdition," John xvii. 12. I would again and again repeat, the whole elect or spiritual seed, or offspring, being in the loins of Adam, and them only, when he fell, fell in him, and were implicated and included in the sentence of the broken law—"death," *i. e. eternal death,* which passed upon all men, for that all have sinned." Death reigned from Adam to Moses even over them, that had not sinned after the similitude of Adam's transgression, *which in him was an* ORIGINAL SIN; but in *them the mere fruits and effects of his* ORIGINAL SIN *as being corrupted therewith,* Rom. v, 12, 14, consequently the spiritual seed, as well as the multiplied seed, were both alike born in sin, in the flesh, the

children of wrath. The seed of the serpent or devil, who was a fallen Angel before Adam's creation, could not fall in Adam, but were initiated and born fromEve, as a spurious multiplied offspring afterwards, and never before had any being or life in him or the least particle of holiness, which could be lost.

I HUMBLY PRESUME—but, as this is not revealed, I merely submit it for the consideration of God's dear children, beseeching the Holy Ghost not to permit them to be led into error, by this or any other of my observations that prior to JEHOVAH'S setting up CHRIST *as the elect head of his elect body, the Church, and the Church in Union with him as members of his body*, that SATAN and all the fallen Angels, were Holy Spiirts, and not being chosen among the elect body in CHRIST that they were filled with envy and jealously, and "made war in Heaven, and were overcome, and cast out," Rev. xii. 7, 8, 9, and when they fell, "they were reserved in everlasting chains, under darkness, unto the judgment of the great day," Jude 6. And that Satan going about as a roaring lion to and fro the earth, seeking whom he *may* devour, 1 Pet. v, 8—*i. e. by God's per-*

mission, as was the case with, Job. i. 6 to 12, and Peter, John xiii. 38, and xviii. 17, 25, 27; *and not by his own will or power*—availed himself in tempting the mutable will of Adam, in the form of a serpent: and as it was not probable, that he could succeed in further temptations in that form, after God's curse pronounced against him and Eve, Gen. iii. 15, 16, IT PLEASED JEHOVAH to create a certain portion of the seed of the serpent, in the flesh, by a multiplied conception through the flesh of the woman in the time-state.—N.B. GOD himself declares "he made the wicked for the day of evil," Prov. xvi. 4, and "he created the waster to destroy," Isa. liv. 16. *So that by assuming the like form and habits in the flesh, as the seed of the woman,* N.B. "God made of one blood all nations of men (*i. e. born naturally in the flesh, not spiritually*) to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," Acts xvii. 26 and the same *body and blood as the children of the kingdom*——they the seed of the serpent in this form could more easily, and successfully accomplish their crafty devices, temptations and delusions, whereby to plunge the

woman's seed, the Church in the time-state in ruin, misery, and despair, as the grand foundation of JEHOVAH'S JUSTICE, MERCY, LOVE, GRACE and GLORY in giving his Son, and of CHRIST'S *love, grace and glory,* in coming to redeem his spouse the Church, from the ruins of the fall, and to effect the most wonderful and mysterious work of REDEMPTION and SALVATION by his obedience, sufferings, death, resurrection and ascension, which was accepted by Jehovah, as an atonement and sacrifice of more value than "double for all her sins," Isa. xl. 2, read the 16th of Ezekiel, setting forth the unparalleled love to his Church under the figure of an infant in his blood.

It should be observed, that CHRIST was the *nature* head of all mankind, not only of Adam, and all the Church in his loins, but also of the seed of the serpent by the multiplied conception of the woman; for "by him were *all things* created that are in Heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, *all things* were created by him and for him, and he is before *all things;* and by him *all things* consist: and he is the head, *(i. e. the Grace or spiritual head* of his body, the Church," Col. i. 15 to 18. "God created

all things by JESUS CHRIST," Eph. iii. 9. "O Lord! thou hast created *all things*, and for thy pleasure they are, and were created," Rev. iv. 11. All beings and things in Heaven, earth, and hell, live, move, and have their being in through and from JESUS CHRIST.

The earth was cursed for the sin of Adam, and JESUS CHRIST redeemed the same from the curse; and the seed of the serpent have equal benefits and enjoyments of the fruits, &c. so redeemed, and appearing to enjoy, and actually possessing much greater temporal riches, titles, honors, privileges and benefits, (their portion being only in this life,) Ps. xvii. 14, than the spiritual seed, whose portion is not in this life, Psal. xvi. 5 and 73, 26, and cxix. 57, and Lam. iii. 4, and whose lot is to be despised and rejected of men, and to be acquainted with grief, to suffer persecutions, and "through much tribulation to enter the kingdom," Acts xiv. 2. "In the world ye shall have tribulations," John xvi. 33, "these are they, which came out of great tribulation," Rev. vii. 14. But in the end of the world the seed of the serpent, like the tares will be separated from the wheat, (*the spiritual seed*), or "as the Sheep from the Goats,"

Matt. xxv. 33, 34, "and be turned with the devil into hell," Psal. ix. 17."

I will not presume to reason or comment on the SOVEREIGNTY of JEHOVAH in setting up one or the other seed, or his predestination or dispensations concerning them, further than to admit, and to be satisfied it was for his own glory, and that satan, sin, death, hell, and all events and occurrences, as well in nature providence as grace, temporal as well as spiritual, are and must be included among the *all things* before quoted: for it is declared, Rom. viii. 28, "*all things* work—*not shall, but positively do always*—together for good to them that love God, to them who are *the called, not all mankind,* according to his purpose." These are subjects too high for finite faculties to enter on. Read the 38, 39, 40, and 41 chapters of Job, containing Jehovah's expostulations with him, and Job's answer 42 chapter "I abhor myself in dust and ashes," and whoever ventures to reason on the sovereign acts of JEHOVAH, known only to himself, must at last be brought to Job's conclusion. I merely mean to prove beyond contradiction, that throughout the scriptures *the two seeds* were and ever will be from ever-

lasting to everlasting *distinct*, the one a holy seed preserved in CHRIST, and the other, the seed of the wicked one, vessels of wrath fitted for destruction "enemies to God by wicked works," Col. i. 21, of whom the Lord says, "bring them hither, and slay them before me," Luke xix. 27. And thus JEHOVAH'S *justice* and *mercy* are alike eminently displayed in the final *salvation* of the one, and in the final *destruction* of the other. The LORD'S COUNSEL shall stand, and he will do all his pleasure, Isa. xlvi. 10. "according to the good pleasure of his will, to the praise of the glory of his grace, according to his good pleasure, which he hath purposed in himself," Eph. i. 5, 6, 9.

The difference of the two seeds were very soon proclaimed and made manifest. The Virgin Mary was of the seed of Abraham, Isaac and Jacob. according to the promise, Rom. ix. 8 and Gal. iii. 29 and iv. 28, and from her as a pure virgin by the overshadowing of the HOLY GHOST, and *not by human means*, CHRIST the promised seed of the woman was born, Gen. iii. 15 : AND ALL THE CHURCH as one in him *spiritually* are brought forth *naturally* in the flesh, but *spiritually* preserved

a holy seed, and not affected by their fall in Adam in the flesh. CAIN, (Eve's first born) was evidently the seed of the serpent, *i. e.* the DEVIL by a multiplied conception, that wicked one," 1 John iii. 12, who was a murderer from the beginning, and from enmity slew his brother. THE LORD had respect unto ABEL to his person, as one of the spiritual seed or members of CHRIST'S mystical body, as born of the woman by *natural generation,* and consequently to his offering, which was made "by faith in the promised seed," Heb. xi. 4, which "faith is the gift of God," Eph. ii. 8. ABEL by some is considered to be a twin brother of Cain, "again she (Eve) bare his brother, *(i. e. in the flesh)* Abel," Gen. iv. 2, and it is imagined, that at the time, when Abel presented his offering of a Lamb, he was regenerated and taught by the HOLY GHOST to view CHRIST by the eye of faith, as the Lamb slain before the foundation of the world, Heb. xii. 4. and that the Lord testified his acceptance of his offering by consuming his sacrifice by fire from heaven : which gave the offence to Cain. see 1 vol. of Pierce's sermons on 1st epistle of John, sermon 42. BUT TO CAIN, to his person, and consequently to his offering, he

had not respect: no reason is given, but it may be imagined, that it was because he was the seed of the serpent, and having no saving faith *given* to him his offering was merely in his own personal righteousness, which by the following scriptures could not be acceptable to God, Tit. iii. 5, 6, "not by works of righteousness, which *we have done,* but according to *his mercy* he saved us by the washing of regeneration, and by the renewing of the HOLY GHOST," also Eph. ii. 8, 9, 10. "By Grace are ye saved, through faith, and that not of yourselves: it is the *gift* of GOD; *not of works,* lest any man should boast, for *we, i. e.* the Saints, are his workmanship, created in *Christ Jesus* unto *good works, which God hath before ordained, that we should walk in them.*"

ISHMAEL and ISAAC were clearly two *distinct seeds;* "the former as the son of the bond woman, born after *the flesh,* Rom. ix. 8, was to be cast out, and could not be heir with the Son of the free, *born after the* spirit, Gal. iv. 3: nevertheless the LORD told Abraham, "he had blessed Ishmael *(i. e. temporally),* and would make him a great nation; but his covenant and promise was

with Isaac, and his seed," Gen. xvii. 20. 21. Sarah said to Abraham, cast out this bond woman, and her son; for the son of the bond woman shall not be heir with my son, even with Isaac; and God said, in Isaac shall thy *seed* be called, and also of the son of the bondwoman will I make a great nation, because he is *thy seed*, Gen, xxi. 10, 12, 13, 17, 18, 19, 20. Now we, brethen, as Isaac was, are the children of promise, Gal. iv. 28. From the HOLY GHOST'S own words by Saint Paul, "If ye be CHRIST'S, then are ye Abraham's seed and heirs, *according to the promise*," Gal. iii. 29: it must be understood, that *Ishmael*, as the son of the bond woman being cast out, and *not being* CHRIST'S *could not be* Abraham's seed *according to the promise*. It is possible with GOD, that the Seed of the Serpent, as well as the spiritual seed of Christ, may as two distinct seeds pass from the man through the woman, and be conceived by her, the one as her own seed, and the other as the multiplied conception of the seed of the Serpent. As this however is not revealed, it must to the end of time remain a most wonderful and incomprehensible mystery far beyond the mere reason of the natural

man: yet not more so, than many other of Jehovah's more simple dispensations: therefore I pray, that what I have presumed to state, which seems so very mysterious, and may be much questioned on that account, may be no further regarded, than that the wisdom of God is in a mystery, 1 Cor. ii. 7, &c., and that his thoughts and ways are not ours, Isa. lviii. 8.

JACOB and ESAU must also be clearly understood to be two *distinct seeds,* the former as born of the woman, by natural generation, the latter passing through her by a multiplied conception; for the LORD said to Rebecca, "*two nations* are in thy womb, and *two manner of people shall be separated from thy bowels, &c.*" as before quoted, Gen. xxv. 23. The LORD by the Prophet Malachi also declared, "he loved Jacob and hated Esau," Mal. i. 2, 3. No reason is given, but it must be as before remarked of Cain and Abel. The HOLY GHOST by his inspired penman the Apostle Paul, says, "they are not all Israel, *i. e. the spiritual seed of* CHRIST,—which are of Israel,—*i. e. of the Jewish nation;* neither because they are the seed of Abraham—*i. e. including both seeds passing on in ordinary*

generation, the one naturally, and the other by multiplied conception,—are they all children but in Isaac shall thy seed—*i. e.* CHRIST the promised seed, and the Church in him, be called," Rom. ix. 6, 7: "not seeds as of many, but as of one, and to thy seed, which is CHRIST, were the promises made—*i. e.* as the head of his body, the Church, and including all his members *as one in him,* Gal. iii. 16. "They, which are the children of the flesh, as was Ishmael, these *are not the children of* GOD: but the children of promise—*certainly not including the seed of the Serpent, merely the children of the flesh,* accounted for *the seed, i. e.* the promised seed, for this is the word of promise, at this time will I come, and Sarah shall have a son, and not only this, but when Rebecca also had conceived by one, even by our father Isaac, for the children not being yet born neither having done any good or evil, that the purpose of GOD *according to election* might stand—not of works, but of him that calleth, *i. e.* GOD *according to his own sovereign, incomprehensible mysterious will, known only to himself,* and according to his own good pleasure, it was said unto her, the elder shall serve the

younger, Adam was the elder or first man in *nature*, and Christ was the younger, the second man the Lord from Heaven, when he appeared in his incarnate state, *in grace*, 1 Cor. xv. 47—" as it is written Jacob have I loved, and Esau have I hated." Read through this 9th of the Romans, and the two next chapters, which very fully treat of the two distinct seeds, and of the SOVEREIGNTY OF JEHOVAH in choosing the one people as the true seed of the woman, born after the spirit, Gal. iv. 24, and their safety in CHRIST as vessels of mercy afore prepared unto glory Rom. ix. 23, and rejecting the other born after the flesh, and merely passing through the flesh of the woman by a multiplied conception," as *vessels of wrath fitted for destruction.* The LORD chose twelve disciples, and declared, of course knowing it before he chose them, that one of them was a devil, and should *(positively should)* betray him, John vi. 70, and Mat. xxvi. 21: but the other eleven did not know or suspect, who was meant. JUDAS preached and seemed as holy and enjoyed, and partook of the same privileges, and seeming love and kindness of CHRIST by having his feet washed and par-

taking of the LORD's supper, as the others, until Satan entered into him, clearly proving that the eleven other disciples were different, and not devils: and they afterwards "received the gift of the Holy Ghost," John xxiv, 22, and were endowed with power from on high, Luke xxiv. 49. ALL THE COVENANTS in the Bible, [and CHRIST *the* SON OF GOD, *as God-man Mediator was the substance and guarantee* of the same] were made to the promised seed, *i. e.* Christ and all the members of his body, the Church, as one in him; for Christ and his body, the Church are one, and must never be considered distinct or separate, every individual member is a partaker with Christ, as the head, of all the covenant and sure mercies, benefits and blessings in grace and glory of his life of obedience, his holiness, sufferings, death, resurrection, ascension, and priesthood *as Sons of God and Joint Heirs with Christ,* and are as holy as CHRIST himself is holy, and perfect and compleat in him in the sight of GOD THE FATHER, "without spot or wrinkle, or any such thing," Eph. v. 27. SEE GOD'S COVENANT with *Noah,* Gen. vi. 18, with *Abraham,* Gen xii. 1, 2, 3, ditto xv. 4, 5, 18, ditto xvii. 1, 2, 3 to 17, ditto xxii.

16, 17, 18, ditto xxvi, 2, 3, 4, 5, with *Isaac*, Gen. xxv. 28, with Jacob, Gen. xxviii. 13, 14 15, with ditto, xxxv. 9, 10, 11, 12. The LAW, or the covenant of works, given to Moses, Exod. xx. 1, &c., could not make void or disannul the covenant made with Abraham, 430 years before, Gen. xii. 1, 2, 3, before referred to, that it should make the promise of none effect. As many, as are of the works of the law, are under the curse; for it is written, cursed is every one, that continueth not in all things, which are written in the book of the law, to do them—but no man is justified by the deeds of the law, by the deeds of the law there shall no flesh be justified: the just shall live by faith, "*i. e.* in the atoning blood and righteousness of the Lord Jesus Christ, and there is no other name, whereby we must be saved," Acts iv. 12, this faith is the gift of God *by the powerful and quickening influences of God the Holy Ghost*, and cannot be acquired by human means of man's own righteousness, and is unto and upon all them, *that believe*, (none can believe, unless faith is given to them,) and whatsoever is not of faith is sin: for there is no difference, for all have sinned,

and come short of the glory of God; we are justified freely by *God's grace, free unmerited sovereign grace* through the redemption, that is in *Christ Jesus,* Rom. iii. 20, 22, 23, 24, 28—read the 20th chapter of Ezekiel, which most awfully sets forth the repeated perverseness and rebellions of the Lord's Israel in Egypt, and in the wilderness, and also of their children, and the Lord's repeated threatnings to destroy them; but his greater and more condescending love, sparing mercy, and superabounding grace, which he wrought for his name's sake, verse 25: the LORD says (they are his positive words) "I gave them also statues, that were not good, and judgments, whereby they should not live," *meaning the law or ten commandments,* which no person ever did, could, or can keep, save the God-man, the *Lord Jesus Christ,* who made a perfect obedience thereto, and fulfilled every tittle of the same, and magnified the same, and made it honorable, and brought in an everlasting righteousness, in which by his imputation thereof to his Church and people, they stand everlastingly justified from all sin, holy and without blame before God in love, Eph. i. 4, "for he hath put away sin by

the sacrifice of himself, and is the end of the law for righteousness to every one, that believeth," Heb. ix. 26 and Rom. x 4, to none else. *Take notice,* that notwithstanding the disobedience of his people, the Lord promises in the same chapter of Ezekiel, verses 34 to 45 to bring them out of the people, *(meaning the non-elect or seed of the Serpent,)* and gather them out of the countries, wherein they were scattered, "(he that scattered Israel will gather them," Jer. xxxi, 10) with a mighty hand, &c., and would bring them into the wilderness, and there would plead with them face to face, and cause them to pass under the rod, and bring them into the bond of the covenant; and would purge out from among them the rebels, and them that transgress against him, (CHRIST himself): he would bring them *(the rebels, &c.)* forth out of the country, where they sojourn, and they *(the rebels, &c.) shall not enter into the land of Israel.* Note also 46, and following verses, wherein the Lord denounces his destruction of the wicked? JEHOVAH made a *new covenant* with his people, not the covenant with Moses, *(i. e.* of works), which they brake—but by writing his law in their hearts,

and he declared (*he undertakes for them*) they should be *certainly* his people, and he *positively* would be their God, &c. see Jer. xxxi. 31, &c. and xxxii. 37, &c. and Ezekiel, xxxvi. 24, &c. The Lord's gracious promises to his people are continued, Jer. 33.

ALL THE OFFERINGS AND SACRIFICES &c. FOR SIN set forth in the Old Testament, as types and shadows—they all point to CHRIST as the substance, and to his doing and dying in his Mediatorial character for the redemption and salvation of his church and people, as set forth fully in the New Testament. The Old Testament, and the Psalms more especially, shew forth from a thousand to five hundred years before Christ's Incarnation, by the Prophets, and holy men of old, as they were moved by the Holy Ghost, the particulars of CHRIST'S birth, life, ministry, persecutions, trials, humiliations, sorrows, sufferings, death, resurrection, ascension, and intercession; and all the events and dispensations concerning his Church in the time-state, fully and minutely, as all past and having all actually taken place, and our GLORIOUS CHRIST GOD-MAN MEDIATOR in Person, by himself and by his Evangelists and Apostles, so explains

and confirms the same in the new: this can only be reconciled to our finite understanding by the contemplation, that JESUS CHRIST is THE SAME *yesterday* (*i. e.* before the creation of the world) *to day* (that is during all the time-state or abode of his Church and people on the earth) and *for ever* (*i. e.* after the end of this world to all eternity:) so that ALL THINGS, past present and to come, are in the omniscient omnipresent and incomprehensible mind of JEHOVAH, beheld and considered as one eternal NOW. ALL THE PROMISES of the Bible are all COVENANT promises YEA AND AMEN IN JESUS CHRIST to THE GLORY OF GOD THE FATHER and belong to the Church *exclusively* as part of his mystical Body: WOES throughout the scriptures are pronounced against the Reprobate, the enemies of CHRIST and HIS CHURCH.

ALL THE EPISTLES in the New Testament are expressly and exclusively addressed to the CHURCH OF CHRIST, and not to all mankind, see Rom. i. 7, "To all &c. beloved of God, called to be Saints," &c. 1 Cor. i. 2, "Unto the Church of God sanctified," &c. all the other epistles are dedicated in like manner. THE NATURAL MAN, as well as the elect

or spiritual seed in their naturally dead fallen state *before regeneration,* as likewise the non-elect or seed of the Serpent, being both alike born in the flesh in sin, "*cannot understand* the things of God; they are foolishness to him, neither can he know them, because they are spiritually discerned." The wisdom of man, *i. e. the natural man in an unregenerate state,* is foolishness with God; and the wisdom of God. *i. e. the hidden spiritual wisdom, which is in a mystery,* is foolishness with man, 1 Cor. i. 17 to the end, and read the second chapter. "The natural man in an unregenerate state is careless and dead *in* sin, but when and if quickened by regeneration he is dead *to* sin, and can no longer continue therein, and is alive unto GOD THROUGH JESUS CHRIST OUR LORD," Rom, vi. 11. The difference between the *first birth* in *nature* as a child or descendant of Adam and of the *second spiritual birth in grace,* as a new born child of GOD, is this: the INFANT born IN NATURE is wholly passive and unconscious of its birth; but so soon as he feels a sense of life, he finds himself helpless, and cries in great want and distraction, until he is brought to taste its mother's milk, whereby he is satisfied, thrives and grows, pursuing from

his infancy the desires and gratifications of his sinful fallen nature, fleshly appetites, lusts, propensities, and passions, so far as the common habits and decency of society, the rules of morality, and the laws of his country allow him, living without God in the world, having no fear of God before his eyes, or rather in his heart, which is virtually or constitutionally all sin and totally corrupted therewith, and at enmity against God by wicked works, living and delighting in the service and drudgery of satan; and melancholy to relate in some instances he goes so far as to bid defiance to all morality or justice, and suffers death by the laws of his country; or which is more awful, he lays violent hands on his own life: BUT if he escapes, and dies in a natural or *unregenerated* state—even although to all appearance in the sight of man (or as he may fancy in himself,) he may have lived a moral, useful, and religious life, giving alms, doing good and kind acts, &c. yet nevertheless he is eternally lost. This, *however awful it may seem, and it must and ever will be so to every natural unregenerated mind, and cannot be otherwise,* the Children of God feel bound to and do believe; see 3rd of John wherein

CHRIST by a double verily told Nicodemus, that "except a man be born again, he cannot see the kingdom of God, *i. e.* by any works of righteousness of his own— and he repeats, ye must be born again," &c.

But, when the CHILD OF GOD is born again or regenerated, and his dead spirit or principle, like a candle put out as before noticed, preserved and hid with CHRIST in GOD, is quickened and made alive in the day of God's power, HE like the infant in nature is equally as unconscious and passive in his spiritual birth, and is quite as helpless; but so soon as he feels a sense of spiritual life, and is alarmed by the dreadful horrors of his lost state, by reason of sin, and his utter ruin thereby, and finds no safety or possible rescue from eternal death and the wrath to come, HE like the child in nature cries also with great distraction, until by the blessed spirit's influence he is pointed to the LORD JESUS CHRIST and to his blood and righteousness for salvation, and is enabled to taste the milk of the word, to suck the breasts of consolation, and to find that the Lord is gracious, when by feeding thereon and growing thereby he becomes to know and trust to and delight in CHRIST, as

the CHRIST of GOD, and as his mediator, saviour, surety, redeemer, and only hope of pardon, peace, and salvation, through the blood of his cross in this life, and that which is to come, and instead of loving and following the impulse and propensities of his original sinful nature in the flesh, his desires and affections are wholly spiritual after CHRIST, and by the renewed teaching of the HOLY GHOST, and by his gloryfying CHRIST in his enlightened mind, and by hearing and reading the scriptures, and by receiving them into his mind in the love of them, as the truth is in Jesus," Eph. iv. 21, by step and step, by degrees he becomes *converted to Christ*, finding the love of GOD shed abroad in his heart, and increasing in the wisdom, knowledge and love of GOD the FATHER SON AND HOLY GHOST, hating what in his natural unregenerated condition he loved ; and delighting in and loving what in that state he hated ; and thus he finds himself a new creature, "old things are passed away, and all things are become new," 2 Cor. v. 17 ; and henceforth he lives a life of faith on the SON OF GOD, trusting wholly in the righteousness of GOD by faith of JESUS CHRIST, Rom. iii. 22, ditto iv. 13,

ditto ix. 30, to the end, and x. 1, &c. Gal. ii. 21, and iii. 21, Phil. iii. 9, Tit. iii. 5, with a happy confidence and assurance of his safety and UNION with CHRIST, and of being a partaker of the divine nature, and of all the benefits and blessedness of Christ's redemption, justification, and salvation, always devoted to his service, and to the praise of the glory of his grace, living, walking and rejoicing in the spirit, having no confidence in the flesh, and resting satisfied, "that to live is Christ, and to die is gain." Phil. i. 21. It is asserted by many, that they remember the time place and evidences of their regeneration; but this is most clearly incorrect, for the reasons before given, that such person at that moment is as a mere new born infant in nature: such tokens &c. most assuredly are blessed evidences of CONVERSION or *growth in grace*, by the testimony or teaching of the HOLY GHOST *after regeneration*, which is solely his own sovereign work in the soul: and many timid poor souls are apt to write bitter things against themselves because they cannot trace from any particular date or circumstance any proof of regeneration: thus regeneration and conversion, (the former preceding the latter,) are often erroneously

confounded together as one and the same act. When the disciples asked the LORD why he spake to the multitude in parables? HE answered, "it *is given to you* to know the mysteries of the kingdom of Heaven, *but to others it is not given,* lest they should see with their eyes, and hear with their ears, and should understand with their heart, and I should heal them," Mat. xiii. 11, 15; Mark iv. 11, Luke viii. 10, John xii. 40. "The election hath obtained it; but the rest are blinded, GOD *hath given them* the spirit of slumber, eyes that they should not see, and ears that they should not hear," Rom. xi. 7, 8, Isa. vi. 9. "The LORD sent them—*the same seed of the serpent or non-elect*—strong delusions, that they should believe "a lie, that they all might be damned, who believe not the truth, but had pleasure in unrighteousness, but we are bound to give thanks alway to God for you, brethen, beloved of the LORD; because God *hath from the beginning chosen you to salvation,* through sanctification of the spirit and belief of the truth, whereunto he called you by our gospel," 2 Thes.ii. 11 to 14. "If the Prophet be deceived, when he hath spoken a thing, *I the Lord* have deceived

that Prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people," Ezek. xiv. 9. These are very awful scriptures, and not to be reconciled to the finite reason of man, therefore every unregenerate man will totally reject or misinterpret them: but they are the plain and positive words of God, and not to be questioned, but believed. BEHOLD, I lay in Zion, *i. e. the Church,* a chief corner stone, (*i. e.* CHRIST) elect precious, and *he, that believeth* on him, shall not be confounded; unto you therefore, *that believe,* HE is precious *to none else.* Faith, as before remarked, is *the gift of* GOD: and none can believe, except that faith is imparted by the HOLY GHOST; and which the natural or unregenerate man can by no means apprehend or receive: "but unto them, which are disobedient, he CHRIST is a STONE of stumbling, and ROCK of offence, even to them, which stumble at the word, being disobedient, whereunto *they* — *i. e.* the non-elect, which stumble at the word, (and CHRIST IS THE WORD OF GOD,) *were appointed*: but ye (*the elect or spiritual seed*) are a chosen generation, a royal priesthood, an Holy nation, a peculiar people, that ye

should shew forth the praises of him, who hath called you out of darkness, *(i. e. a natural state in unregeneracy)* into his marvellous light—*i. e. the light of the knowledge of the* GLORY OF GOD, *in the face or person of* JESUS CHRIST *by regeneration,* 2 Cor. iv. 6; which in time past *(in an unregenerate state)* were not *a people*; but are now being quickened or regenerated, *the people* of God; which *had not,* being unregenerated *obtained mercy*; but now being regenerated have obtained mercy," 1 Pet. ii. 6 to 10. "The LORD said to MOSES I will have mercy, on whom I will have mercy, and I will have compassion, on whom I will have compassion: so that it is not of him, that willeth *(as much as to say no person can of himself or in his own strength will any thing)*, nor of him that runneth, but of GOD, that sheweth mercy: for the scripture said unto PHAROAH, even for this same purpose have I raised thee up, that I might shew my power in thee; therefore hath he mercy, on whom he will have mercy, and whom he will he hardeneth," Rom. ix. 15, 16, 17, &c. "The LORD turned their heart, *the non-elect,* to hate *his* people," Psal. cv. 25; "If our gospel be hid, it is hid

to them that are lost, in whom the God of this world, *i. e.* the devil, hath blinded the minds of them, which believe not, lest the light of the GLORIOUS GOSPEL OF CHRIST WHO IS THE IMAGE OF GOD, should shine into them," 2 Cor. iv. 34. "The promise is to you and your children, and to all, that are afar off, even *as many*, as the LORD OUR GOD shall call," *not one more* "as many, as *were ordained* into eternal life, believed;" *not one more*, Acts ii. 39, 47. "At that time thy people shall be delivered, every one, that shall be found written *in the book*," Dan. xii. 1. "The wicked shall be turned into hell, and all the nations, that forget God," Ps. ix 16, 17. "The wicked is reserved for the day of destruction: they shall be brought forth to the day of wrath," Job xxi. 30. "The LORD hath made *all things* for himself, yea even the wicked for the day of evil," Prov. xvi. 4. "The candle of the wicked *i. e. his mere natural light* shall be put out," Prov. xxiv. 20. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt, there is no peace saith my God, to the wicked," Isa. lvii. 20, 21, "when the wicked spring up as the grass,

and when all the workers of iniquity do flourish, it is, that they shall be destroyed for ever; for lo! thine enemies, O LORD! for lo! thine enemies shall perish," Psal. xcii. 7, 9. "Upon the wicked the *Lord* shall rain snares, fire, and brimstone, and an horrible tempest, this shall be the portion of their cup," Psal. xi. 6. "The dregs of the cup of wrath—all the wicked of the earth shall wring them out, and drink them—all the horns of the wicked also will I cut off; and the horns of the righteous, *i. e.* those standing in and possessing by faith the imputed righteousness of *Christ*, (who was the only righteous man in himself, and there is no other righteousness or name, whereby we can be saved) Acts iv. 12; "shall be exalted," Psal. lxxv. 8, 10. "The *curse of the Lord* is in the house of the wicked," Prov. iii. 33, 38. The expectation of the wicked shall perish," Prov. x. 28. "THE LORD will keep the feet of his saints, and the wicked shall be silent in darkness, for by strength shall no man prevail: the adversaries of the LORD shall be broken in pieces: out of Heaven shall he thunder upon them: the LORD shall judge the ends of the earth and he shall give strength to his king, *i.e.* CHRIST,

and exalt the horn of his anointed, *i.e.* CHRIST," 1 Sam. ii. 9, 10. "THE LORD hated Esau. and laid his mountains waste for the dragons of the wilderness—Edom saith, we are impoverished, but we *will, (meaning in their own strength,)* return and build the desolate places: thus saith the LORD ! they *shall* build, but I *will* throw down, and they shall call them the border of wickedness, and *the* people, against whom the Lord hath indignation for ever." Mal. i. 3, 4. "And they that dwell on the earth, shall wonder, whose *names were not written in the Book of Life from the foundation of the world,* when they behold the beast, that was and is not." Rev. xvii. 8. The names of the devil and his seed never were written in the Book of Life, as designated in this scripture, and consequently could have no spiritual life, standing, or interest in the loins of Adam or among his posterity, whose names *only* were written in the Book of Life.

Noah and his family were the only righteous persons, when the flood came and drowned all the rest of mankind, and *Lot* only when Sodom and Gomorrah were destroyed. The foregoing scriptures, it should be imagined, would strike terror into every heart, and lead every

one seriously to inquire into his own state. The inquiry is "WATCHMAN! what of the night? twice repeated as a voice from heaven," Isa. xxi. 11. But certain it is, that no natural unregenerated man will or can regard them, because they are spiritually discerned, 1 Cor. ii. 14. The few following sentences are added for the consolation and encouragement of God's own regenerated children, "who have the witness of the spirit, that they are his." Rom. viii. 9, 16. See 17th John, "thou hast given him, (CHRIST) power over all flesh, that he should give eternal life to *as many*, as thou hast given him, (*not one more*) while I was with them in the world, I kept them in thy (*the Father's*) name—those, that thou gavest me—*i. e. all the elect members of his own mystical body, the Church and none else* I have kept, and none of them is lost, but the son of perdition, (Judas, who was a devil) that the scripture, (Ps. cix. 8,) may be fulfilled—they are not of the world even as I am not of the world—the devil is the prince of *this* world, John xii. 31, and xiv. 30, and xvi. 11—FATHER I will, CHRIST *here asserts his own absolute will, power and godhead*, that they, whom thou hast given me, (*no*

more) be where I am, that they may behold my GLORY." verses 2, 12, 16, 20. "I give waters in the wilderness, and rivers in the desert to give drink to *my* people, *my* chosen, in CHRIST as a part of his body, the Church, before the foundation of the world) *this people* have I formed for myself, they *shall* shew forth my praise, (the LORD *undertakes for them.)*" Isa. xliii. 19, 21. Fear not, LITTLE FLOCK it is your FATHER'S *good pleasure* to give *you* the kingdom, Luke xii. 32--not for your merit but according to his own sovereign will, purpose and grace, *and you* have nothing *to do* towards it; it is secured by your union with Christ. "Since by man,—*that is Adam by his fall*—came death, *eternal death*, by man--that is CHRIST *the second Adam*–came also the resurrection of the dead" when CHRIST was raised from the dead all the members of his body, the Church, were *spiritually* "raised with him, and made to sit together in heavenly places in him, as Sons of God and joint Heirs with Christ." Ep. ii. 6. As in Adam all die--by some rendered "as many as die"--so in CHRIST, their elect spiritual head, shall *all*--by some rendered "as many as shall be made alive" *i. e. the same*

all or as many that died or fell in Adam, and no more, be made alive: the next verse the 14th begins with a great *but,* clearly explaining, who the *all* are, as follows: *but every man,* (not all mankind) in his own order, " CHRIST the first fruits *(as the seed of the woman and the head and representative of his body the Church,)* afterwards *they that are Christ's at his coming, i. e. all the elect members of his body and none else,*" 1 Cor. xv. 21, 22, 23; " who will then appear with him *in glory,*" Col. iii. 4; and thus being all made alive in CHRIST *their Grace Head,* the same *all,* being quickened and so being made alive, and being regenerated by the influence or power of the *Holy Ghost,* possess all the benefits and blessings of Christ's atonement, redemption, death, resurrection, ascension and intercession; and being one in him, bone of his bone, and flesh of his flesh, they are *spiritually* as holy as Christ himself and complete in him, kept by the power of God, through faith unto salvation, 1 Pet. i. 5, " their chastenings, though grievous, shall (positively) yield to them the peaceable fruits of righteousness," Heb. xii. 11, and " are not worthy to be compared to the glory that shall be revealed in them," Rom. viii. 18.

"The Lord shall preserve them from all evil, he shall preserve their souls: the Lord shall preserve their going out, and their coming in from this time forth and even for evermore," Ps. cxxi, 7, 8. "he shall never leave them, nor forsake them," Heb. xiii. 5. "he shall guide them with his counsel and afterwards receive them to glory." Ps. lxxiii. 24.

I have written very much at large, and I humbly believe scripturally and correctly on this important subject: and if the HOLY GHOST, who only can truly separate truth from error, shall graciously be pleased to own and impress the same on the minds of his people, and with that ALMIGHTY LORD and Minister of the Church I desire to leave the same: I do trust, that the common opinion, that ALL MANKIND *died or fell in* ADAM will be satisfactorily proved to be ERRONEOUS: and to him shall be ALL THE PRAISE, and to whom be Glory for ever and ever. AMEN.

The ascribing to JEHOVAH a will to choose or elect from the whole race of mankind (elect and non-elect) in the time-state would be contrary to his sovereign positively revealed WILL, *i. e.* that he chose CHRIST and his CHURCH as one in him from everlasting, which WILL was, is, and ever will be from everlasting

immutable ; the LORD says "I change not, therefore ye sons of Jacob are not consumed," Mal. iii. 6 ; and it would seemingly imply to JEHOVAH injustice or at least a cruelty or want of mercy in loving and choosing Jacob, and hating and rejecting Esau, before either of them were born, or had done good or evil : and which cannot be, for he is just in all his ways, and holy in all his works, and delighteth in mercy ; but his thoughts and ways are not as ours," Isa. lviii. 8 ; and with this mistaken idea MANY—*indeed all natural unregenerated men, are afraid*—and will not presume or dare *to believe*—indeed it is so contrary to natural reason, that no unregenerated person *can* believe it—that *any were created and predetermined to be lost ; notwithstanding the Lord himself plainly and positively asserts* (and we dare not deny or contradict it,) "He made all things for himself, yea even the wicked for the day of evil," Prov. xvi. 4 ; " he created the waster to destroy," Isa. liv. 16 ; and that the wicked shall (positively) be turned into hell," Ps. ix. 16. *It is very daring* and presumptuous in finite man, a mere worm of the earth, whose breath is in his nostrils, *to reason* on the *absolute sovereign* will, counsel, acts, decrees,

and dispensations of the GREAT and INCOMPREHENSIBLE I AM, which are secret and known only to himself. Read 38th and remaining chapters of Job before referred to; and we should do well to *pause and beleive,* what is written in the Bible, as the WORD OF GOD, as it is written, comparing scripture with scripture—*we are not required to understand, but to believe, and whatsoever is not of* FAITH *is* SIN, *and to rest assured, that the whole however seemingly unintelligible or contradictory to the natural wisdom of man which is foolishness with* GOD, is nevertheless founded on the grand prerogative basis of divine love, justice and mercy, for "GOD IS LOVE," 1 John iv. 8. IT IS RECOMMENDED to all natural unregenerated persons, who cannot comprehend or reconcile the deep and mysterious doctrines as to the SOVEREIGNTY OF JEHOVAH, in many instances tremendously awful as before quoted, in his denunciations against the wicked *predestinated* to destruction; and his precious promises of salvation *to his own people:* and all not according to their merits or deservings, but according to his own purpose and grace before the foundation of the world, founded on the good pleasure of his own secret and sover

eign will, and for which he is not accountable, "he will work and none shall let it," Isa. xliii. 13. *Let all such persons seriously pause and dare not to reply against* GOD'S *positive word, and to resist his will*: but if pleased and satisfied with themselves (which is generally the case), like the Pharises of old, who fancied themselves righteous, and despised others, Luke xviii. 9; and made a great shew and profession of religion—and this was never more the case than in the present day—*I say yet all such persons* go on, and trust to their own doings and deservings; and not quarrel with, condemn or despise others, who differ from them. RELIGION is a personal thing: therefore let every one be persuaded in his own mind, and to do and act accordingly; and to refrain from rashly judging others: but to live in love and charity with all men. "Thanks be to God—well may the Church exclaim—who giveth *us* the victory through our Lord Jesus Christ," Cor. xv. 57. "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments; and his ways past finding out," Rom. xi. 33. O Lord! how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches," Psal. civ. 24. *I beg it to*

be understood, that I do not think or speak lightly of Morality, or personal holiness, or good works; no, by no means, far, very far from it! for they certainly and unquestionably are and ever will, and must be the fruits, evidences, and effects of regeneration, vital godliness and union with CHRIST, "as the branch in the vine," John xvi. 1 &c. and such blessed fruits are the delightful earnest and assurance of redemption and salvation by or in JESUS CHRIST: but they are not the cause, basis, ground, title, or least pretence, plea or claim to SALVATION.—A man according to the scriptures (see under) may have a great blazing shew of good works, holy life, with kind acts of charity &c. without the least tittle of real vital active lively faith, *i. e.* the faith of God's elect; YET he cannot possibly have true faith without works, which are the consequent evidences: "faith, if it hath not works, is dead," "as the body without the spirit is dead, so faith without works is dead also," James ii. 17, 18, 25; "not by works of righteousness *which we have done,* but according to his mercy he saved US (*i. e. the Church*) by the washing of regeneration and the renewing of the HOLY GHOST," Tit. iii. 5; "Lord thou hast wrought all our works in

us," Isa. xxvi. 12; "we are his workmanship created unto good works, which GOD hath before ordained, that we should walk in them," Eph. ii. 10; "It is GOD that worketh in you (*the saints at Philippi,* including the whole Church) both to will and to do according to his good pleasure," Phil. ii. 13.

THE LORD always more or less most justly punishes or chastens his people, as well as others, in this world for all sins committed by them whilst in the body of flesh: but, when reproved by the HOLY GHOST, and made sensible of sin, John xvi. 8, and the horror and misery of their lost state by reason thereof, and reduced to the greatest extremity of soul distress, and the dread and terror of eternal death, they are enabled to cry unto the LORD in their trouble: he delivereth them out of their distress. O that men would praise the LORD for his goodness, and for his wonderful works to the children of men, read 107th Ps. DAVID, as the greatest sufferer for sin in the flesh recorded in the bible, was eminently in that respect a type of Christ; and, had not David actually committed sin, he could not have suffered for sin, he could not suffer by imputation. CHRIST, as the antetypical David, bore all the sins of his people in his

own body, (the flesh,) by imputation only, 1 Pet. ii. 24, and on him THE LORD by imputation laid the iniquities of all his people, Isa. liii. 6.

O THOU ALMIGHTY ETERNAL HOLY SPIRIT JEHOVAH! the great author, revealer, and interpreter, of the sacred scriptures, who only canst teach to profit, and without whose divine teaching and instruction the wisest man in the world cannot think, speak, or write, scripturally and spiritually, *as the truth is in* JESUS, one word profitable to thy Church and people; and who didst condescend to employ unlearned Fishermen, Publicans, and Sinners, to indite many of thy precious and blessed scriptures on record; and who canst instruct the way-faring man, (though a fool,) not to err therein—having completed the foregoing Treatise, and throughout the whole having earnestly looked and prayed to THEE for thy guidance, direction, and unction, and confidently believing from a great many various unstudied, sudden, unexpected, and surprising circumstances; that I have been most manifestatively assisted and encouraged by thy divine most gracious and condescending influence and instruction, and especially in searching and readily finding thy own

revelations and recorded texts of scripture, uniformly and clearly elucidating and confirming, (as I humbly believe) what I havewritten; [and I trust, enough will be found to satisfy the *dear Children of God*] for I have not sought help, or been beholding to man, *I feel constrained* under thy divine authority to commit the same to the PUBLIC PRESS: and, so far as the same is agreeable and according to thine own mind and will, *I do most humbly and earnestly* PRAY AND BESEECH THEE, O THOU ALMIGHTY LORD! to own, bless, impress, and establish the same in the hearts and minds of thy people for their edification and comfort, and for *thine own* GLORY: and to pardon and forgive in thy humble unworthy servant, whatever may be amiss or mistaken from any false confidence, enthusiasm, vanity, sanguine zeal, or ignorance of his own: and to the FATHER, SON, AND THEE, O HOLY GHOST, *the co-eternal, co-equal, co-existing, incomprehensible and glorious* THREE, that bear record in heaven, and on earth, be ALL PRAISE and GLORY now henceforth, and for evermore.—AMEN! and AMEN!

CHRISTOPHER SAVERY.

THE APPENDIX

REFERRED TO IN THE FOREGOING TREATISE,

Containing Doctor Bull, Bishop of Saint David's *Discourse on the state of man before the fall,* copied from the 3d vol. small 8vo. of discourses and sermons, on some important points of primitive christianity, printed for Richd. Smith, Paternoster Row, in 1713, now in my son John's possession—according to the scriptures, and the sense of the primitive Doctors of the Catholic Church.

The Doctor first states his own opinion, that man when first created possessed the seeds of natural religion, and also certain supernatural gifts and powers, in which his perfection chiefly consisted, and without which his natural powers were of themselves insufficient to the attainment of a heavenly immortality. That there was a covenant of life made with man in a state of innocence, and not merely a law imposed on him. That this covenant was void by the transgression of Adam, and all his posterity excluded thereby from the promise of eternal life made in that covenant.—That there is no covenant of eternal life, with the posterity of fallen

ADAM, but that only which is confirmed and satisfied in CHRIST, the *second Adam*; and which is by consequence the same as the GOSPEL. The Doctor then quotes the opinion of GROTIUS in his book, de satisfactione christi, cap. 2. p. 27 and 4 following in confirmation, who observes on the text, 1 Cor. xv 21, 22, "As in ADAM ALL die *(as many as die)* so also in CHRIST shall ALL be made alive *(as many as shall be made alive)*. The Doctor then proceeds to quote the opinions of the most learned Doctors or Fathers, in their several ages, which were, that the Church of God constantly believed and asserted *two things*— "FIRST that Paradise was to Adam a type of Heaven, and that the never ending life of happiness promised to our first parents, if they had continued obedient and grown up to perfection under that Œconomy, wherein they were placed, should not have been continued in the earthly Paradise, but only have commenced there, and been perpetuated in a higher state, *i. e.* after such a trial of their obedience, as should seem sufficient to the divine wisdom, they should have been translated from Earth to Heaven. On this first part [*the second will be stated hereafter,*] he quotes TATIAN, the scholar of JUSTIN

MARTYR, who in his oration to the Greeks, p. 152, shewing that the spirit of God was familiarly conversant with the souls of our first parents, whilst they retained their integrity, hath these words "the soul having obtained a conjunction with the divine spirit, is not left helpless, but ascends to those higher regions, whither it is led by the same spirit, for the seat or habitation hereof is above, but the generation of the other is beneath: and he adds "for the heavenly word, the Spirit begotten of the Father, &c., made man the image of Immortality in imitation of him, that begat him: that as Immortality is with God, so after the same manner, man having received a portion of God (viz: the divine spirit) might become also immortal, far exceeding that pendalous immortality, which Adam had in the earthly paradise, and which, if he had retained, he would have attained that immortality.

IRENEUS, the auditor of Polycarp, who was the disciple of St. John—his opinion is, that we recover the same happiness in the second Adam, which we lost in the first; and that the friendship of God grants immortality to them that come unto him; and that therefore in the beginning, God formed Adam, not because he

needed man, but that he might have an object whereon to place his bounty, &c. that our service to God doth not give any thing to him, nor doth God need man's obedience, but he gives life and incorruption and eternal glory to those that follow, and obey him; that the Lord hath formed and prepared us for this very end, that whilst we remain with him, we should partake of his glory: so that from the beginning he made man for his own bounty.

THEOPHILUS the sixth Bishop after the Apostles, lib. 2, ad autolic page 11, speaks much to the same effect. CLEMENS OF ALEXANDRIA says "let them *(meaning the hereticks)* understand even from us, that Adam was not made perfect in his constitution, but apt to receive perfect virtue, and that salvation which accompanies it; he adds, O mystical miracle! the Lord is bowed down, and man is risen, and he that fell from Paradise, receives a greater reward of his obedience, even Heaven. TERTULLIAN de pœninitent, cap. 12; tells us that Adam was by confession or repentance restored to his Paradise by the mercy of the second covenant established in Christ the Mediator to the same happiness, which he lost in the first covenant—METHODIUS about the year 255 speaks of the jealousy and temptation of the

devil to destroy man seeing himself cast out and Adam placed with his wife in an earthly Paradise to possess those heavenly seats, which he with his adherents had by pride lost, and feeling envy thereby, &c. ATHANASIUS (de Incarnatione verbi) says, God placed Adam and Eve in Paradise with a promise, if they kept the law and grace given them, of immortality in the Heavens, and that if Adam had kept the similitude of God entire, he should have been afterwards made incorruptible and consecrated to a celestial life.

SAINT BASIL, (Homilia dicta in laliris, Tom. 1, P. 468, Edit paris 1638) says the devil dealt maliciously, when he saw, that God chose man as his proper delight, darling, and ornament, and placed him in Paradise with the affluence and enjoyment surrounding him, and the Angels attending him as his tutors and guardians, and God himself discoursing with him with his own voice and in the same tongue or language, and the infant children on every side educated and instructed that he might grow up into the similitude of God: when the devil saw, that the Lord had called man, that silly animal to a dignity equal with the Angels, training him up by virtue and sobriety of life

to the perfection of his soul, he fell through envy, &c. and seeing himself cast down from the angelical society, could not endure to see Adam, (the son of the earth) exalted by proficiency in virtue to the dignity of Angels.

Saint Austin, (lib. 1, de precent. merit &c. cap. 3,) observes "if God made the garments and shoes of the Israelites not to wax old for so many years, what wonder is it if such a power were given to man obedient, that having an animal and mortal body he should yet have a certain state therein, whereby it might last for a great number of years without decay, being himself in God's due time to pass from mortality to immortality without death intervening.

Prosper (contru collatorum, cap. 18) says it were a sin to doubt this, that the first man, *in whom the nature of all men was consecrated*, was made upright and *void of all sin*, and that he received such a liberty of will, as that if he forsook not, *God assisting him*, he might continue in those good things, which he had naturally received, because he would, and by the merit of voluntary obedience arrive to that bliss, wherein he neither would or could fall away.

Fulgentius (de gratia Christi. cap. 12) says—the good and just Creator prescribed to that man, whom he created in an animal body and enriched with the gift of understanding and righteousness, a condition on both sides just and equal, viz: that if he kept his obedience, which is the prime virtue, he should from the animal quality of the body, wherein he was created, pass without the death of the body (because without any sin in his soul) to a spiritual and immortal state, and should have received by the divine gift, if he had kept the commandments, not only a perfect and never failing immortality of the body, but also such a grace in the soul of living holy and righteously, that from thenceforth he should not at all be able to sin, if he did not sin, while he was able.

Petrus Diaconus (de gratia Christi. cap. 6.) speaks in confirmation of the same opinion.

Doctor Bull proceeds to state, "that the learned doctors believed and asserted secondly, that our first parents, besides the seeds of natural virtue and religion sown in their minds in their very creation; and besides the natural innocence and rectitude, wherein also they

were created, were endowed moreover with certain gifts and powers supernatural infused by the Spirit of God, and that in those gifts their perfection consisted." This second hypothesis is noticed by Doctor Bull, to be a consequent of the former, and he confirms the same from further quotations, from the writings of the same learned Doctors as hereinafter copied, to wit.

Justin Martyr, who flourished in the first succession of the Apostles and about the middle thereof in his Epistle to Diagnetus, p. 502, speaking of the Tree of Knowledge of good and evil, and the Tree of Life said to be planted together in the midst of Paradise, giving an allegorical sense of the text, remarks, "for those things are not without signification, which are written, that God in the beginning planted the tree of life in the midst of Paradise, pointing out the way to life by knowledge, of which knowledge our first parents not making a Holy use, were by the imposture of the Serpent stript and divested; for neither is there life without knowledge, nor sure or certain knowledge without the tree of life, and therefore both trees were planted near together. By the know-

ledge he here attributes to the first man in the state of integrity, he does not mean mere *natural reason*, or any effect thereof, but some *supernatural gift* or effect of the spirit: for first he speaks expressly of such a *sure and certain* knowledge, which *retained* is inseparably accompanied with *true, i. e. eternal* life. Second he affirms Adam to have been stript or divested of this knowledge by his sin; but that he did not by his sin, lose his reason, or cease to be a man. Third, the very metaphor, the Father, (Justin Martyr), useth of being stript or divested, shews he speaks of something *extrinsical and adventitious* to the nature of man, such as is a garment to the body, and not of any thing essential or natural to man. They, that are acquainted with the language of antiquity, know very well that γνωσις and φρονησις among theGreek Fathers, and Cognitio and Sapientia among the Latins, when attributed to man in a state of integrity are constantly used to express, that whole complexion of supernatural virtues, (of which divine illumination or knowledge, is the leading grace), wherewith he was in that state adorned; and to which being lost through sin

he is restored by the spirit in regeneration, see Col. iii. 10.

TATIAN, the scholar of JUSTIN, explains his master's meaning very clearly in his oration against the Greeks, p. 146. 147— "After that man had followed a certain spirit more subtile and cunning, because of greater age and experience than the rest, and held him for a God, that opposed himself to the divine law; then the power of the word, deprived both the author of this madness and the men, that followed him, of his familiarity and friendship, and he that was made after the image of God, that more powerful spirit withdrawing from him, became mortal; page 150 he declares the common doctrine of the christians in his time in these words "we christians acknowledge *two* kinds of spirits, whereof the *one* is called the soul, the other is *more excellent* than the soul as being the *very image* and similitude of God; now both these were given to the first man, (meaning Adam and Eve) p. 152, he adds, the spirit was at the beginning familiar to the soul; but, because it would not follow the spirit, it was forsaken by it: so that now the soul, although it still

retains as it were a certain *fuel* * apt to be kindled by the power of the same spirit, yet by reason of the withdrawing thereof not being able thoroughly to discern the things, that are perfect, in seeking after the one God it hath formed to itself many Gods : it remains, that we now seek and endeavour after the recovery of that again, which we had lost, to wit, the conjunction of our souls with the Holy Spirit, and a union with God.

IRENÆUS (Lib. 5. Cap. 6) undertakes to prove, that the first man was not made a perfect man or according to the likeness of God by a reasonable soul and a human body only without the addition of a *third principle*, viz. the divine spirit. When the spirit is mingled with the soul and both united to the body by the effusion of the same spirit, man becomes spiritual and perfect; and this is the man, that was made after the image or likeness of God. But; if the spirit is wanting to the soul, he, that is such, is indeed animal and carnal, and being so left is imperfect.—The mixture and union of these three principles,

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* In the foregoing Treatise compared to a candle put out and capable of being rekindled. see page 28.

the body, the soul, and the divine spirit, all these together make up a perfect man.

Here follows DOCTOR BULL'S *own opinion* "that man may be considered in a double order or relation—first, to the natural animal, and earthly life, and so he is a perfect man, that hath only a reasonable soul and a body adapted thereto: for the powers and faculties of these are sufficient to the exercise of the functions and operations belonging to such a life; but second, man may be considered in order, to a supernatural end, and as designed to a spiritual and celestial life, and of this life the SPIRIT OF GOD is the PRINCIPLE, for man's natural powers and faculties, even as they were before the fall ENTIRE, were not sufficient or able of themselves to reach such a supernatural end, but needed the power of the divine Spirit to strengthen, elevate and raise them thereunto. He, that denies this, opposeth himself against the stream and current of the holy scriptures and the consent of the Catholic Church and must betake himself to the Tents of Pelagius. Therefore to the perfect constitution of Man considered in this relation, a reasonable soul, and a body adapted thereunto are not sufficient; but there

is necessarily required a UNION of *the divine Spirit* with both as it were a *third essential Principle.* This as it is a certain truth is a great MYSTERY in CHRISTIANITY.

THE AUTHOR OF THE ECCLESIASTICAL HIERARCHY, (not named) chap. 3. p. 296, says, "mankind having from the Beginning fallen through foolishness from the divine good things, received a life obnoxious to many passions, and which was to be terminated in Death and corruption: therefore Adam had besides his natural, entire, certain, divine good things, which he lost to himself and us by his sin and folly."

TERTULIAN (de Patientia c. 5) says, that Adam, upon or after his sin was no longer wise to God, was no longer able to bear heavenly things; therefore before he sinned, he was endowed with a divine wisdom and capable of heavenly things, and so was not in a merely natural or animal state and condition. He adds (de Baptisma c. 5) speaking of the Regeneration of Man by baptism—[Tis to be hoped, he meant the baptism of the Holy Ghost and not merely water baptism. C. S.] Thus Man is restored to God and to his likeness, who was before, made after God's image, for

he receives again the Spirit of God, which he then had by inspiration, but afterwards lost by sin,

Cyprian (de bono Patientiæ) believes the Regenerate to be then consummated, when the Patience of God the Father remains in us, when the divine similitude, which Adam lost by sin, is manifested and shines in our actions; to the perfection of which we are restored by the heavenly Birth, which we receive from Christ the second Adam—that by eating the deadly food against the heavenly commandment he became liable to death.—He adds, that very many of the Fathers believed, when God breathed into Adam's nostrils the breath of life, * Gen. ii. 7, that together with his soul or the principle of his natural life he received also the grace of the Holy Spirit as a principle of the divine life, to which he was also designed, that is, that God did not send the pure and immaculate soul of the first man into his body naked, but stampt all the characteristical propriety of the Holy Spirit superadded.

* In the original it is the breath of lives, meaning a natural life or soul of the body and a spiritual or divine life of the soul. C. S.

Saint Basil comparing the divine Insufflation [*i. e.* inspiration or breathing] upon Adam with that of Christ (John xx. 22) upon the Apostles, tells us that it was the same *Son of God*, by whom God gave the Insufflation, *then* indeed *together with the soul* but *now into* the soul. And this is no more than what many of the schoolmen affirm, that Adam was created in grace, *i. e.* he received a *principle* of grace and divine life from his very creation, or in the moment of the infusion of his soul, of which Doctor Bull adds, "for my own part I little doubt."

Philo Judæus, who lived near the time of our Saviour, yea a part of it, discoursing upon the forementioned text, Gen. ii. says "these words do also discover a certain secret of nature, for there are three things here required, the thing inspiring, the thing that receives the inspiration, and the thing received by the inspiration. That, which inspires is God; that, which receives the inspiration, is the mind, and the thing received by the inspiration is the spirit. What therefore is the result of these things? a union of these three things, whilst God doth exert from himself a certain power, which by nerves of the spirit

reacheth to the subject receiving it, and to what other purpose than that we might hereby attain the notion of him ? otherwise how could the soul have known God, unless himself had first inspired and touched it according to its capacity ? for the mind of man durst not have aspired so high as to attempt the knowledge of God's nature, unless God had raised it up to himself as far as it was capable of being so raised. The highest natural faculty of man is the mind, to which the faculty of the divine spirit is superadded. The ruling and highest faculty of the soul is the mind : this only God inspires. It is affirmed, that Adam received this *divine principle* in his very creation at the same time, when his natural soul was breathed into him : that the first man had this divine principle given to him, that thereby he might be raised to the saving knowledge of God, which otherwise he could not have reached unto by his natural powers. These things amount to no more or less, than what the christian writers have taught, viz. that Adam in his creation received a supernatural principle in order to a supernatural end, and that is the mystical sense of these words. Gen. ii. 7. HISKANI in his commentary tells us, that

God did with his own inspiration, which is the Holy Ghost, breathe into man, and this is agreeable to the meaning of the threefold distinction of the powers of the soul, frequently occurring in the Jewish rabbins; viz. the living soul, the spirit or the rational soul, and the inspiration, or the divine afflatus, which Adam received in his Creation.

PHILO, in his book de Mundi Opeficio p. 33, speaking of Adam before the fall, he hath these remarkable words, "having much of the divine spirit flowing in upon him, he studied both to do and to speak all things, so as to please his father and king, treading in his footsteps in that high way of virtue, which was chalked out to him, and in which those souls alone may walk, whose aim and end is to attain at length an assimulation to that God, that begat them. Here we have Adam supposed in his Creation to be furnished with supernatural powers, viz. a copious measure of the divine spirit, and that in order to a supernatural end, the being made like unto God, which is attainable only by the beatific vision. DOCTOR BULL adds, however absurd a text of scripture may appear or seem to be at first, upon a diligent search you will find,

there is a mystery in the bottom: [aliquid latet quod non patet], and that, what at the first view seemed even ridiculous, will afterwards appear a most important truth. Let them therefore, who reading the scriptures are prone to laugh at that in them which they do not presently understand, seriously consider "quanto suo periculo id faciant," *i. e.* how great danger they incur.

ORIGEN, cont cels, l. 6, p. 319, Cambridge Edit. 1658, concludes that the image of God is placed in the inward man, which is renewed and fitted to represent the image of his Creator, so that we are to conceive this to be the image of God, when a man becomes perfect as the heavenly Father is perfect, and obeys the voice of God, "be ye Holy, as the Lord your God is Holy;" and when learning that lesson, "be ye followers of God," he receives into his well-disposed soul, the characters of God.

THE AUTHOR of the FIVE DIALOGUES among the works of ATHANASIUS, in his third dialogue between Macedonius and the Orthodox or Catholic Christian, page 225, takes it for granted, that Adam could not be said to be made after the Image of God, *if he had not*

been sanctified by the Spirit of Holiness. A question is proposed by an objection, "are not all men made after the Image of God?" Answer. "Sinners are not, but they, that mortify the deeds of the flesh, and put on the new man created after God; these only have the Image of God, for such was Adam before his transgression: when he denies wicked men to have the Image of God in them, he means the perfection of the divine Image, which wicked men want, who in the mean time retain these lineaments of the Image, which are implanted in the nature of men, such as the power of understanding and the liberty of willing, and that dominion over the other creatures, which is founded thereon. The same author adds, "we see that man created after the Image of God was endued with the co-operation of the Spirit, and he takes it as a thing for granted amongst all christians, that *Adam in Paradise was Holy, and so created.*

Athanasius in his Oration de Incarnatione Verbi, Tom. 1, p. 56, says, God created all things out of nothing by his word, our Lord Jesus Christ, but above all his creatures; he was most abundant in his mercy toward man-

kind; for considering they were not able to subsist for ever by the *condition of their nature*, he freely bestowed on them *something greater than it*, and did not simply create mankind as he did other brute animals upon the earth, but made them after his own Image, imparting to them also the virtue or power of his own word, that having as it were certain shadows and lineaments of that word, and being made partakers thereof, they might be able to persevere in blessedness, living in Paradise a true life, even the life of the Holy Angels. And again, considering that the will of man was flexible to either part, [*i. e* to good or evil); he took care by way of prevention to secure the Grace given to them by the reverence of a law, and the place wherein they were set. That God did freely bestow upon the first man in his Creation, besides his nature, something greater than it, to wit Grace, the virtue or power of the word, or the Son of God, the divine Image; and that upon the account of the lubricity of his will, and because by the mere condition of his nature, (without such Grace), he was not able to persevere in that blessed life, wherein he was placed in Paradise, or to arrive to that

more blessed life in Heaven, to which also he was designed. Athanasius goes on to say, page 57, for man indeed is by nature mortal as being made of things that are not: but yet by reason of the divine similitude, which he might have kept by attending to it, he should have repelled, that his natural corruption, and remained incorruptible. God did not only make us out of nothing, but also freely bestowed on us the power of living the life of God, by the help of the word: and a few lines after speaking of the Protoplasts, (Adam and Eve) he tells us, although they were by their *nature* corruptible, yet by help of the word, of which they were made partakers, they should have avoided that, which was natural to them, if they had remained obedient, for by reason of the word, which was present with them, that natural corruption should have no access to them, as long as God should see fit to continue them in the animal body; and that in God's due time their bodies should be changed, and become naturally and internally immortal by the power of the same principle.

The great Basil in his book de Spiritu sancto, cap. 15; plainly tells, us the dispensa-

tion of God and our Saviour towards man, is but the recalling him from the fall and his return into the friendship of God from the alienation, which sin had caused. This was the end of Christ's coming in the flesh, of his life and conversation described in the Gospel, of his passion, cross, burial, and resurrection; that man, who is saved by the imitation of Christ, might regain that ancient adoption: where he plainly supposeth, that man before his fall had the adoption of a son and consequently the spirit of adoption. Saint Basil goes on to say—by the Holy Spirit we are restored into paradise, we regain the Kingdom of Heaven, we return to the adoption of sons. Again in his Homily, advers. Eunomium 5. p. 117, he says, we are called in the sanctification of the spirit, as the Apostle teacheth. This spirit renews us and makes us again the image of God, and by the laver of regeneration and the renewing of the Holy Ghost we are adopted to the Lord, and the new creature partakes again of the spirit, of which being deprived it had waxed old. And this man becomes again the image of God, who had fallen from the divine similitude, and was become like the beasts that perish.

Saint Cyril (7 Dia de Trinit. p. 653,) says, for when the animal, viz. Man, had turned aside wickedness, and out of too much love of the flesh had superinduced on himself the disease of sin; that spirit which formed him after the divine image, and as a seal was impressed on his soul, was separated from him, and so he became corruptible and deformed, and every way vicious. But after that the Creator of the Universe had designed to its primitive firmness and beauty, that which was fallen into corruption and was become adulterated and deformed by sin; superinduced, he sent again into it, that divine and Holy Spirit, which was withdrawn from it, and which hath a natural aptitude and power to change us into the celestial image, viz: by transforming us into his own likeness: and in the fourth book of the same work he says, when the only begotten Son was made man, finding man's nature bereft of its ancient and primitive good he hastened to transform it again into the same state out of the fountain of his fulness, sending forth the Spirit and saying "receive the Holy Ghost."

Saint Ambrose in his commentary upon Luke x. expounding the parable of the man

that fell among the thieves, tell us, that the Angels of darkness, when man fell into their hands, stript him of the garments of saving grace.

Saint Hierom expounding the words of Saint Paul, "grieve not the Spirit of God, whereby ye are sealed unto the day of redemption" says—we are sealed with the holy Spirit of God, that both our spirit and soul might have the impress of God's seal and we might again receive that image and similitude, after which in the beginning we were created. This seal of the Holy Spirit is according to the speech of our Saviour put on by the impression of God.

Saint Austin (lib. 4. cont. Julian cap. ult.) says, what doth the discovery of the nakedness after the taking of the forbidden fruit, signify but this? that, what before was covered by Grace, was now made bare by Sin? for there must needs be a mighty Grace, where the earthly and animal body felt no bestial lust. He therefore that being clothed with Grace had nothing in his naked body to be ashamed of, being despoiled of Grace, was sensible of something, that needed a covering.

Prosper the scholar of St. Austin

(contra Collatorem cap: 18.) says, for in that ruin of the universal prevarication man's nature was not bereft either of its substance or faculty of willing, but only of the light and beauty of these virtues of which by the imposture of the envious spirit it was stript or divested—now having lost those things, by which alone it was able to attain an eternal and never failing incorruption of soul and body, what hath it remaining beside the things belonging to this temporal life, which is wholly a life of condemnation and punishment? for which cause there is a necessity, that those, who are born *in Adam* should be born again *in Christ*, lest any man should be found in the generation, which perished: for if the posterity of Adam dwelt *naturally* in those virtues, in which Adam was before his sin, they would not be the children of wrath, they would not be darkness.—Lastly, they would not need the grace of a Saviour, because they would not be good in vain, nor defrauded of the reward of righteousness having those good things, by the loss whereof our first parents deserved to be banished out of Paradise. But now seeing that no man can escape eternal death without the sacrament of regeneration, doth it not most

plainly appear from the the singularity of the remedy itself, into what a depth of evils the nature of all mankind is plunged by the prevarication of him, in whom all men sinned and lost whatsoever he lost? now he in the beginning lost faith, he lost continence, he lost charity, he was despoiled of wisdom and understanding he was bereft of council and fortitude &c.

Lastly, Fulgentius de Incarnatione and Gratia Christi ad Petrum Diaconum, cap. 11, asserts, as a thing to be held undoubted among all Catholics, that the supreme and true God did to the first man, whom out of his free goodness he made good according to his own image, implanting in him a faculty of knowing and loving him, not only give the gift of a good will, but also create in him a free will, entire and sound, for the having and keeping of that righteousness which was bestowed on him, so that if the faculty and notion of his free will did not forsake the grace of God assisting it, the goodness of God might bestow on man, the reward of eternal life; but if despising the divine righteousness it fell from grace, the justice of God might punish the offender. He further says, therefore the first man being created out of the earth, earthly,

received indeed the grace, whereby he could not sin; but yet he had not so great a grace as whereby he neither would at all, or could sin.

Doctor Bull remarks, that all the succeeding writers, approved in the Church, and the schoolmen themselves, were all generally of the same opinion; and he goes on at some length to approve and confirm the foregoing opinions of the ancient fathers, and to confute the opposition thereto of Socinus and others; and in some places he makes some further quotations, which I shall copy hereafter, but I shall omit Doctor Bull's general observations, leaving it to the reader to form his own judgment; and I shall make no further remarks than that they all most clearly confirm my own statements concerning Adam before he fell, as contained in my preceding Treatise, written *before* I ever heard of Doctor Bull or *saw* his book. I only hope the reader will not deem it a waste of time to peruse the the opinions of these learned Doctors, which I have written so much at large.

QUOTATIONS CONTINUED.

Philo, the Jew, who bordered upon the very age of our Saviour's Incarnation, (lib.

quod del. Potiori insid soleat, p. 1711) speaks as follows, concerning the Mosaick Narration.

The Creator made not any soul inclosed in a body, apt of itself, to see or know its maker; but yet considering how hugely advantageous such knowledge would be unto the creature, if it had it, he inspired into it from above something of his own divinity, which being invisible, impressed upon the invisible soul its own characters, that so even this earthly region might not be without a creature made after the Image of God. The same author (lib. de Plantatione Noe, p. 216 and 217) observes—the great Moses makes not the species of the rational soul to be like to any of the creatures, but pronounceth it to be the Image of the invisible God, as judging the soul then to become the true and genuine Coin of God, when it is formed and impressed by the divine seal, the character whereof is the Eternal Word; for God saith he breathed into his face the breath of life, so that he that receives the inspiration, must of necessity represent the image of Him that gives it: therefore it is said, man was made after the Image of God; and thus man's soul was lifted up to the highest altitude.

Calvin, remarking on St. Paul's text, Col. iii. 9, 10, "ye have put off the old man with his deeds and have put on the new man, which is renewed in knowledge *after the image* of him, that created him;" and on the comparative text, Eph. iv. 24, "and that ye put on the new man, which after God is created in righteousness and true holiness," says, "hence we learn both what is the end of our regeneration, to wit, that we be made like unto God, and that his glory may shine brightly in us;" and also what is that image, of which mention is made in the History of Moses, namely the rectitude and integrity of the whole soul, whereby man, as it were in a glass, represents the wisdom, righteousness and goodnesss, of God. Saint Paul himself affirms the Ephesians to be renewed after this Image of the Creator; and that to be renewed, most properly signifies to receive again something, which we once had but lost: and so the Hebrew word signifies *to restore* a thing to its former estate.

Irenœus (lib. 5. cap. 12,) on the same texts says, that the very man, who before was ignorant of God, is by the knowledge of Him renewed; for the knowledge of God renews

a man, and in that he says the Image of the Creator, he expresses the restoration of that man who was in the beginning made after the Image of God, and that what we lost in Adam, to wit, the divine Image or similitude, that we receive again in Christ Jesus.

ORIGEN, and many others of the fathers, reckoned Adam among the divinely inspired persons, and expressly term him a Prophet, and that he was divinely taught to give names to beasts, &c., and from his learned observations, when Eve was presented; and that he could bear the divine presence and converse with God, which no mere creature could see and live.

THE DOCTORS all imagined, that Adam received the principle of the natural and divine life at the same time and by the same Insufflation of God, mentioned in Gen. 2.

TILENUS by a simile of the vine, infers that Adam had naturally and without the aid of the Divine Spirit, no more power to perform a righteousness available to eternal life, than the Vine hath to bring forth wine without the warm influence of the sun and dew of heaven and dressing.

THE WORDS of the Holy Fathers met at

the Council of Orange, purposely called against the Pelagian heresy, reviving in France, are "the nature of man, if it had remained in that integrity, wherein it was created, could by no means have saved itself without the assistance of its Creator, wherefore seeing without the Grace of God it could not keep the salvation, which it had received, how can it possibly without the Grace of God recover that, which it hath lost?"

POSTSCRIPT.

O READER! once more I BESEECH THEE to PAUSE, and if thou hast perused the foregoing Treatise and Appendix with attention, and art constrained to believe, for I presume thou canst not gainsay or deny by any proofs of scripture, what is therein contained—THOU must be overcome with astonishment, reverence and godly fear, by the many very awful and mystérious statements therein set forth of JEHOVAH'S dealings, dispensations, promises and denunciations towards the elect and non-elect in nature, providence, grace and glory, and all according to the good pleasure of his own sovereign will, to the praise and

glory of his own grace, for which no reasons being given it becomes us to hold our tongues, and not to presume to inquire or pry into the secret things, which belong only to God, but simply to believe the revelations as plainly written in the Sacred Volume of Scripture, which belong to us and to our children, and to be still and know, that GOD is GOD.

O my dear christian brother! such knowledge is too high for us: we cannot attain to it. May the Lord the HOLY GHOST give us grace vitally and experimentally to know and feel assuredly, that the LORD JESUS CHRIST, THE SON OF GOD, the ANOINTED GIFT, and SENT of the FATHER, is our SAVIOUR, our SURETY, the WAY, the TRUTH, and the LIFE, our RIGHTEOUSNESS, our MEDIATOR, as GOD *manifest in the flesh*, our REDEEMER, our JUSTIFICATION—HIGH PRIEST, and INTERCESSOR: and that in and through him WE HAVE ETERNAL LIFE, SALVATION and GLORY. AMEN! and AMEN!

CHRISTOPHER SAVERY.

FINIS.

THOMAS, PRINTER, PLYMOUTH.